The Womens
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## HOME MISSIONS

## Back of the Can Opener

By Laura Hillier Parker—Executive Supervisor, Farm and Cannery Migrants Council of Women for Home Missions

NO one will deny that this is the age of the can opener. "Our nation is literally living and thriving out of a can" was a statement that went unchallenged at the recent convention of the National Canners' Association at Atlantic City. "With increase in use of canned goods ( over 616 millions of dollars was the total value of fruit and vegetable production finding its ways to market through 3,000 canneries of the country) the American housewife is coming more and more to depend on canned goods.

The danger in a mechanical age is to lose sight of the human element, the individual back of the tin cans, those who picked the fruits and vegetables and canned them. How do they live? What about the children?

Back of all the tin cans, turned out of the 3,000 canneries lined up on shelves in groceries, delicatessen stores, hotels, and houses, there lies a great army of migratory folk. Look closely and you will see many nationalities, Polish, Italian, Lithuanian, Japanese, Mexican, Negro, and white American. The children are calling to give them a chance. A chance at the things America is eager for all her citizens to have, the right to live, to be clean in body, mind, and soul. Because the aim is Christian citizens, we would have them imbued with the Spirit of the Christ who said, "Suffer the little children to come unto me and forbid them not."

Many of the families "in the fruit" live in terribly crowded conditions, conditions which are a physical and moral menance. By very slow degrees, this is being improved as each state faces its own responsibility. In Pennsylvania a recent survey has been made by the Pennsylvania Labor Department which has resulted in definite improvements. California, through its Commission of Immigration and Housing, has a high standard and is working hard to maintain it.

There is no denying the fact that children are employed when all too young in the crops which often means undernourishment, impaired growth, little opportunity for schooling, real

home life, real church life, knowledge of the fundamental principles of living which ought to be the heritage of every child.

In 1920 the Council of Women for Home Missions, which represents twenty-three of the national missionary boards, made a beginning with some migratory groups in the Chesapeake Bay District. The interest of the canner was enlisted and centers were opened with opportunities for carrying on the program of a Christian social center. College students trained in kindergarten, playground, domestic science and art, first aid, and religious education directed activities, adapted to the need of the groups served, and ran the gamut all the way from washing dirty, dirty babies, cleaning heads, binding wounds, cooking lunches, to leading boys, and girls' clubs and speaking at missionary meetings.

"SLEEPY TIME"

As a result of the limitation of immigration, Negroes are being used in more canneries in the East where European labor is no longer available. Here Negro students are employed from Hampton, Fisk, Tuskegee, Knoxville. These young Negro girls have their first experience in coming face to face with gross ignorance of a certain group of their own people, ignorance they did not know existed, a deep-set ignorance because of opportunity for only three-months schooling and that of the crudest type.

In Ohio are migrants coming over from the Kentucky hills to work in the onions, in southwestern Missouri, in the Ozark region, thousands of pickers come from the hills following the strawberries. In Colorado and Michigan, Mexicans are working in the beets; throngs are roaming through California, Oregon, Washington; many eager, others shiftless. Said a little eleven-year old Mexican girl in the beet region, who was surprised at the school attendance law

being enforced, "I am glad 'cause we beet children can learn jes' like Americans."

The fall of 1926 a cooperative health program was carried on in Hood River Valley, Oregon where the worker from the Council of Women worked right along with the county nurse and school officials. Up until this year the schools had been disrupted by communicable diseases weeks after the migrants left the

"BABY MOSES"

valley. There were two major aims for the season of 1926:

1. To keep the school children well and free from communicable diseases. This year each child had a physical examination before entering school. This proved to be a tremendous help.

2. To get as many as possible of the migrant children of school age into school. There were difficulties there because Oregon does not furnish books and people coming from other states could not be compelled to buy them.

In addition to these two efforts, there was the general camp work. "We spent as much time talking to mothers about their children's food as we did in our work with the school children." The health menace is very grave because of ignorance of the simplest laws of sanitation.

In the northwest most of the migrant labor is white American but not so down in California. In the Imperial Valley, way down on the Mexican Border, twenty-six years ago a desert, now noted the world over for its cantalopes and lettuce, migrant Mexicans perform the arduous work on the wonderful crops. These Mexicans are often despised and ill-treated, and yet "when there is no Mexican, there will be no Imperial Valley."

These Mexicans live in shelters made of burlap, canvas and palm branches. The same health menace that is met with in Oregon lurks here also, as water, unboiled or unchlorinated, is used from the irrigation ditches.

Since November 1926 an American Spanish-speaking woman under the Council of Women has been at work in the Valley with the Mexican migrants. Of the conditions she writes: "The terrible storms and earthquakes reduced the Valley to an immense mud hole—we use superlatives here for everything, so can safely and conservatively say that this mud is the muddiest mud in any place on land or sea. My car was marooned

for three days and nights. But the sun shines again and the resilient spirit of the Valley people who suffered complete loss of the winter lettuce crop is rising undefeated to try again. But my poor Mexicans, are living in tents with mud floors."

Every town needs a clinic. It is difficult to secure medical attention for Negroes and Mexicans because of racial prejudice and antagonism. Pity the poor migrant Mexican when he is sick. Through a series of Nationality Nights, Filipinos, Japanese, Mexicans, Negro and white American, held in various churches in El Centro in the Imperial Valley, an effort is being made for a deeper and finer racial appreciation and understanding.

In other parts of California, the old Chinese, Japanese, and East Indians supply the mobile labor necessary?

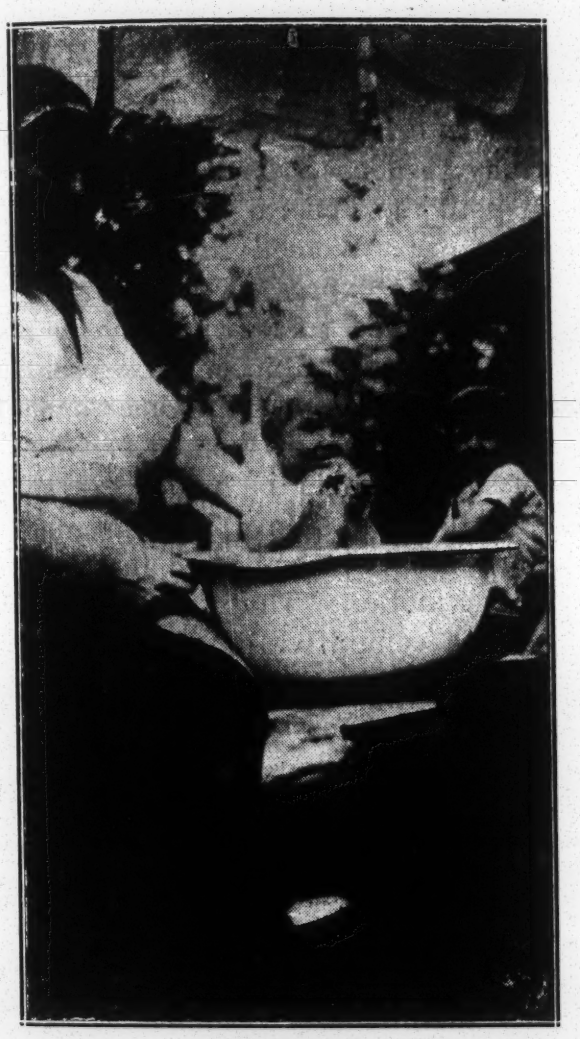
It is fair to say by way of generalization in California that "the Asiatic is a dependable, careful worker. The native American is unwilling to do farm work. Under contract an Oriental will stick the job out until the end, whereas the kind of white labor that is available will not do this." As one man remarked regarding white labor, "I have three crews working all the time, one working, one coming, one going." But in cases where families come and a worthwhile program is developed with the children, they are apt to stay until the crop is harvested, and the whole proposition proves itself to be a stabilizing effect in the labor situation.

"HAND CRAFT"

The children of these rovers are to be the citizens of the future. How are they learning to live while roaming over the country in an old car from crop to crop. The children often do not know geographically where they were last. All they know is "Oh yes, we just left prunes."

The State Department of Education in California is coping with the problem by planting schools in migrant centers. But as Arthur Gleason has said, "It is hard to educate a procession."

This surely does not point to intelligent citizenship. Disease often runs



"THE BATH"

rampant. As to moral dangers, they are very real. Here is the need for building into these children the more basic things of life.

The consensus of opinion at the National Conference of Social work in Cleveland in June 1926 was that "the real cure of the evil lies in educating public opinion both in the communities themselves and in the families." Much is heard of the social teachings of Jesus. Here is a chance to exemplify them. Here is the chance for the church that wants to do a real job. Programs may vary, principles remain the same. Here is the chance for the Christian folk in a community to get right down to earth and see that the local employer of labor gives his people the right kind of living and working conditions, and see that the churches are open and forward-looking in their approach to folk who "do not bother much about religion."

"Those who preach social ideals fail to give a permanent motive power to the will, which alone can come from a vital Christian faith. Those who preach faith often lack the laboratory work that would show people the appreciation of the ideal." Both ought to be done. Let the Declaration of Geneva voice what we mean and may we see the child in every tin can.

"I. The Child a birthright shall inherit
For natural growth in flesh and spirit

II. The Child, hungered shall be fed,
The sick child nursed and comforted,
The backward child with patience led;
The erring shall be claimed from sin,
The lonely child, bereft of kin,
Unloved shall be taken in.

III. In dire catastrophe and grief,
He shall be first to have relief.

IV. Betimes the way he shall be shown
To earn his bread and stand alone,
None shall exploit him, yet ungrown.

V. And this, his trust, shall be defined:
The best of him of heart and mind,
Is at the service of his kind."

Done into English verse
By Ethel Sidgwick

# New Plan of Relationships

By Mrs. John Ferguson, President of Council of Women for Home Missions and Chairman of Committee of Fifteen

IN the progress of events leading toward a world neighborhood the Church of Jesus Christ has had a leading part. It was the vision of her Lord that saw the world as one. It was obedience to His Commission that sent His servants forth into every land. It was the unifying message of His love that moved upon the hearts of men and women in all lands. It is the fruitage of that message that moves the heart of the world today to yearn for a closer fellowship and cooperation and breathes the message of "peace and goodwill" among all the peoples.

It is in entire harmony with this spirit that the various Christian bodies, working toward the realization of the vision of their Lord, should seek closer relationships. The year 1908 was made memorable by the crystalization of this spirit of cooperation in the formation of three interdenominational agencies, the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Council of Women for Home Missions. The practical values of cooperation resulting from this action have been increasingly apparent through the succeeding years.

The very success of these agencies, however, revealed the need for a still closer cooperation and a more thorough coordination. This found expression at the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, in December of 1924, at Atlanta, Ga. At that meeting the conviction was voiced by a representative of the Home Missions Council that there was need for a closer cooperation between the Federal Council and the Home Missions Council to avoid intersection of organizations in the various fields of activity. This found ready response from representatives of both the Federal Council and the Council of Women for Home Missions, who expressed the belief that the time had come when the whole field of cooperation of the Federal Council, the Home Missions Council, and the Council of Women for Home Missions, should be made the subject of careful study. The sentiments expressed were embodied in the following motion: "That the Council appoint a committee of five to confer with a similar committee from the Home Missions Council and the Council of Women for Home Missions, if these Councils will join in appointing such committees, to consider closer cooperation and possible consolidation of these Councils with the Federal Council." This motion was unanimously adopted without discussion. This action was reported to the Home Missions Council and Council of Women for Home Missions, and at their Annual Meeting in January, 1925, at Atlantic City they voted to comply with the proposed plan.

These Committees were appointed, and constitute what is known as "The Committee of Fifteen." This

Committee, and the various sub-committees to which definite tasks were assigned, devoted themselves to a most thorough consideration of the work committed to them. As the result of this careful work a comprehensive plan of cooperation was submitted to each of the three groups and by them adopted. This plan safeguards the autonomy of each group, and the Federal Council, the Home Missions Council, and the Council of Women for Home Missions are unaffected so far as their several memberships, their budgets, and their distinctive tasks are concerned.

The Federal Council of the Churches of Christ in America, composed as it is of the highest national bodies of the several denominations and churches, represents in a central way the convictions and sentiments of Protestantism in America, and is, therefore, the common organ for expressing them as occasion may require. It also undertakes specific pieces of work in the field of inquiry and research and in applying the common mind of the Church to social problems.

The Home Missions Council and Council of Women for Home Missions occupy a distinctive field in discovering and voicing the common sentiment of the Church concerning Home Missions, and in improving the relationships of the Home Mission agencies in the United States and its dependencies.

This new plan, which is now operative, having been fully ratified by each of the three bodies at its last annual meeting, affords a closer unity of operation of the forces of the Federal Council and the Council of Home Missions and assures a more vigorous approach to the common task. The home mission groups will have five representatives on the Administrative Committee of the Federal Council. By this plan it is believed that, sharing in common conferences, they will develop their different pieces of work in the circle of complete understanding and the fullest cooperation, resulting in a greater appreciation of our common purpose to bring the strength of the Christian Church to bear upon our vital problems and projects. A point of special importance is that the three bodies can now approach the field as a unit. Through this plan the realization of the vision of our Lord and the answer to His intercessory prayer "That they all may be one" draws nearer.

*Federal Council Bulletin*

A request has come for Magazines in our Mountain Mission churches. Are there not some women in our church who would like to help supply these Magazines? If so, please let the Editor know.

# Fighting Mormonism in Idaho and Utah

By Claton S. Rice

Chairman, Committee on Mormonism of National Home Missions Council

A UNIQUE departure from the usual occurred in the joint meeting of the Utah and the Idaho Home Missions Councils which was held at Pocatello, Idaho, in February. A stern common problem brought the two groups together. Stern problems not only bring states together, but weld various denominations, which hitherto have been relentless competitors, into a unit. Two states and several denominations met at Pocatello to consider a great common problem.

That problem is the very pressing one of Mormonism. No minister who lives in the Intermountain region is wholly ignorant of what that means. We are all feeling more or less of the pressure which comes from the steady advance of the Mormon church west and north from Utah. We are all realizing that sooner or later we shall have to face a Mormon group in our own city whether we are facing it now or not.

It was with the hope, then, that those who are just beginning to meet this problem might be helped with the knowledge which might come from those who have been in the heat of the conflict for many years, that the two groups got together at Pocatello. Presbyterians, Baptists, Methodists, Episcopalians, Congregationalists and one representative from the Lutheran groups—we were all there.

Such topics as these were discussed: Is the Mormon church spreading? Recent literature of interest to students of the Mormon problem. What the Mormon people can teach us. The value of the study of Mormon history. Contributions we can make to the Mormon church. What progress has been made in the Christianization of the Mormon church? Immigration, a factor in solving our problem.

It was brought out that the Mormon church is not increasing in membership at any alarming rate, but that the real cause for alarm is found in the Mormonizing of the Christian groups in Mormon territory; that recent literature pointed to the fact that the liberal thinking group in the Mormon church is becoming very powerful; that the Mormon people can teach us much about loyalty to church, generosity in giving, and effective co-operation; that Mormon history proves that the church always has and probably will for years to come, claim the right to dictate in business and in politics; that we can teach the Mormon people what real worship and reverence mean; that much of the crude theology of the early Mormon church has been sloughed off and that far greater emphasis is being laid upon the mission of Jesus than ever before, but that the church is still a long way from being really Christian; that directed immigration may help us to hold some of our Gentile communities, if agricultural conditions ever become normal again.

The findings committee brought in

a statement to the effect that it could not recognize the Mormon church as a Christian church, no matter how greatly we might appreciate the fact that there were many thoroughly Christian in the church, and suggested the reprinting of the "Ten Reasons Why We Cannot Fellowship," with revisions which will bring it up to date.

The Mormon church is pressing hard for recognition as one of the Christian bodies out where it has but scant foothold today. Where it is dominant it relegates us all to the scrapheap as apostate churches. This statement of the findings committee, which carried unanimously, is a pregnant one, coming from a group of Christian men who know the problem better, probably, than any other group knows it. Churches outside of Mormon territory will do well to be on their guard against Mormon propaganda.

*The Presbyterian Survey*

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# The Mormon Situation Today

**By Rev. J. D. Nutting, Secretary of The Utah Gospel Mission**

PERHAPS the most important thing for Christian people to remember about Mormonism is, that there is a compelling situation today. There is a decided effort, strangely enough among a few, who assume to lead the thought of others, to the effect that Mormonism has so improved that there is no longer need of anxiety. Such persons care little for doctrines and have never been in actual intimate contact with the people; they seem to sit in study chairs and theorize about what little they have seen of a very few of those Mormons who have gone farthest from real Mormonism and yet profess to be such. I wrote one such man recently and told him if he would spend one week in our house-to-house work with me next summer, he would learn more about Mormonism as it really is than he ever knew before. But he declined my invitation.

While the Mormon people as a whole have changed somewhat, mainly by the work of the Utah Gospel Mission which is the only Gospel that has reached most of them at all, we must remember that the system—that which teaches and controls the people and which has caused all the evil in Mormonism *has not changed at all.* And it is determinedly fixing things so there shall be no further change for good among the people, as far as it can make it sure.

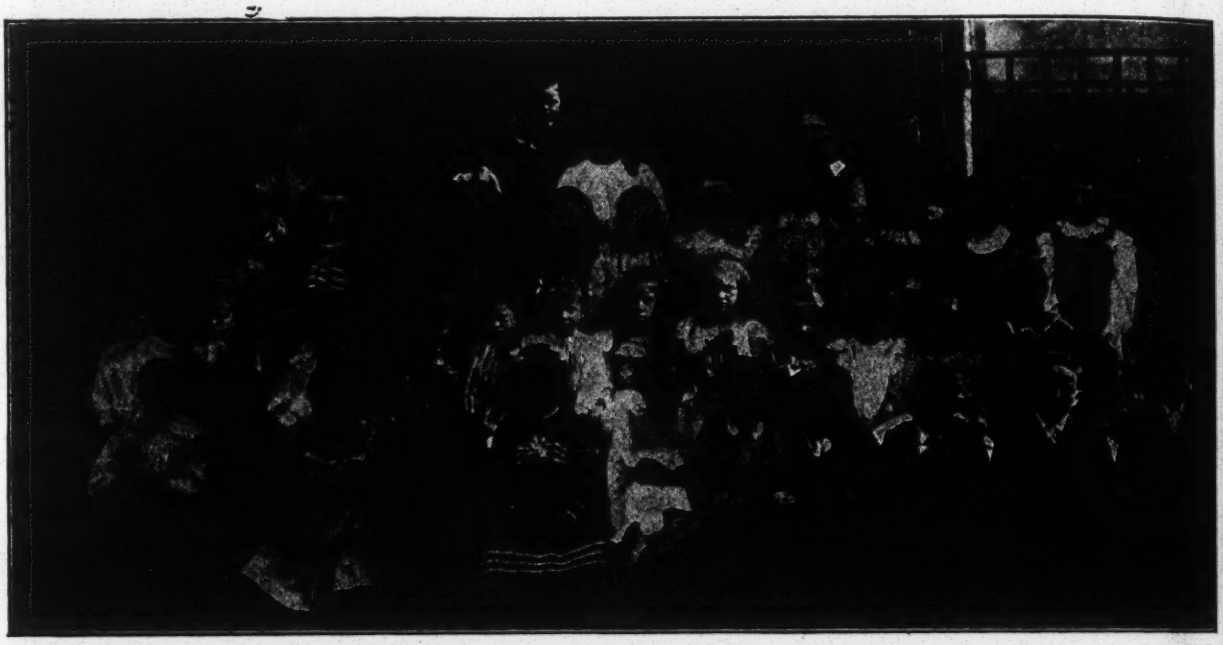
There has been issued a book of 760 pages of selections from Brigham Young's "sermons," the last of which are about fifty years old. This is a text-book for teacher training classes. Young teachers accept this as truth which they are to believe and to teach to others. Another book, provided for the youth is still worse. It was written by one of their "Apostles" and is called "Rational Theology." Both of these books teach the most vicious doctrines of many "flesh-and-bones and sex gods" who are born first of Adam-god and Eve (one of his wives) in their heav-

en, then come to earth and enter baby-bodies to be born here and so "get a body" with which they can become "gods" through sex and themselves then enter the ring of ceaseless, aimless propagation forever!

These are only the foundation doctrines of these *instruction books of today*. Others of their teachings would hardly be thought decent to mention in this Magazine, or in a public address.

the actual conditions, for thinking that these poor people *need* the real Gospel and truth of God, perhaps as much as any people on earth? And how can any one shut his eyes to these facts when once he knows them? Such facts show the greatest need of Mormonism and indicate the only solution for the problem.

Polygamy never was by any means as wicked a thing as this real paganism which is being zealously instilled



**The Children in a Village of 400 having no local Christian Work. All Mormons, trained in their avid doctrines, with little chance to learn better except through our work. Unusually bright group. The building is the Mormon Meeting-house.**

Once in making a missionary call at a home, after explaining our booklets and talking for half an hour, the woman denied believing in many gods, but in a few moments she said that I could become God if I would only turn Mormon first (which would make *two* gods). I denied this; next she hugged her soiled baby to her breast, and with the earnestness of real mother-love turned to me and said twice over—"My little boy, he be God bye and bye."

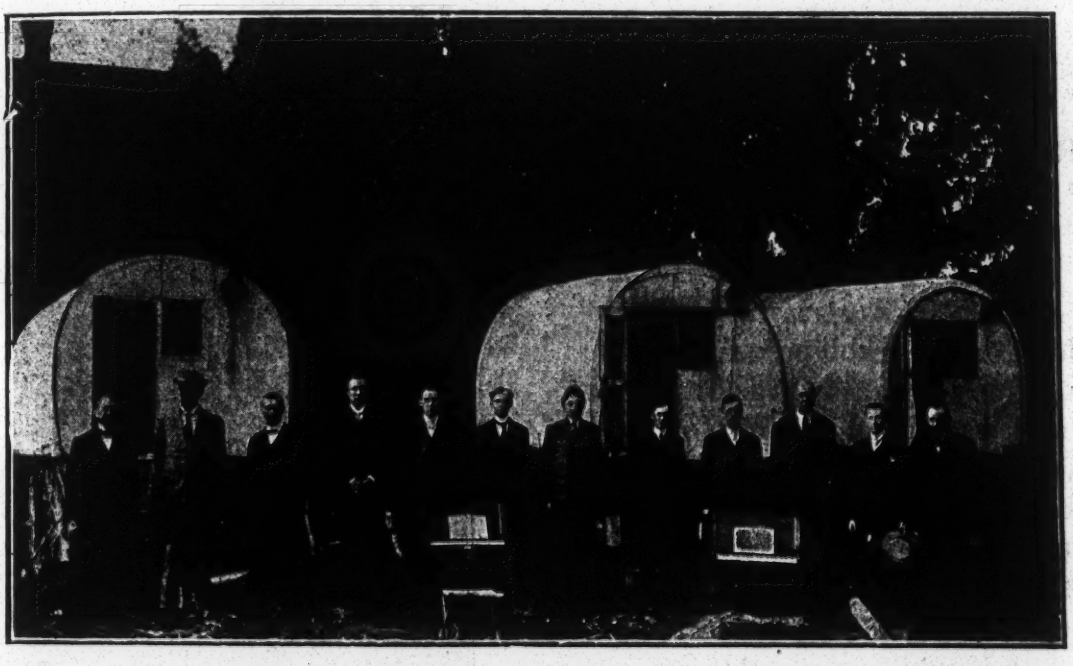
Can any one blame us, who know

into the minds of the youth. If such ideas can be made to continue, the future continuance of Mormonism is as certain as the persistence of such doctrine, for *this is Mormonism*. Believing in such a lot of sinner-gods, makes sin a necessity instead of an abhorrence; it ruins the whole Christian system in the mind of any logical adherent; our churches and ministers become frauds they are taught to believe, and the cross, only a symbol of a good deed by which we

can get resurrection of these fleshly bodies with sex and all to last forever.

Plainly the only cure for such a system is just genuine, sacrificial missionary work the first aim of which is not to overturn Mormonism, but to save the souls of its victims from sin, by giving them the right ideas on all these matters and the knowledge of the way of salvation. The best method by which these people can be reached to any great extent is by a traveling adapted Gospel work, such as the Board of Home Missions helps sustain through the Utah Gospel Mission of Cleveland. The missionaries visit the homes and hold meetings outdoors or in, as weather permits. In the years of their work they have reached about 400,000 people at these services and have used 27 tons of special printed matter, and sold about 32,000 Bibles and portions. They have covered the field which is an area 250 by 800 miles five and six times visiting from house to house. I firmly believe that this work has been the largest single force for good in the Mormon field and that the seed sown will yet germinate much more largely.

This work is done from great Gospel wagons and autos, systematically covering the whole field as often as the force will permit. Mormonism keeps a body of 2,000 missionaries at work, without salary or expenses not because of love of souls but because this is a part of their life plan to which they are virtually compelled to assent. Our force is only nine, who live in wagon homes which are planned for comfort and health as far as possible. Often we ask in vain for just nine men to make up this force, to help just one year with every need supplied. This one year would be worth more than any school year to any young man! Just now is the time we are seeking faithful men to do this work for the year begin-



**Field Force of the Mission in June, 1907. The right wagons have been motorized since then.**

ning in June. If any reader of these words can suggest such a man, one willing to endure what needs to be endured and faithful to the end, we ask that he be told and that we be put in touch with him. He need not be a minister, though such will find use for all his gifts.

We ask your prayers for this work and its needs; among others that we may have a much needed Assistant Secretary, as the work is more than we can possibly do alone. The Mission address is 9277 Amesbury Ave., Cleveland, Ohio.

The following publications of the Utah Gospel Mission will be found most helpful in the study of this very important subject.

Light on Mormonism, Published Quarterly. 25 cents a year; seven to one address $1. 3 fifty cents.

"Little Cyclopedia of Mormonism" $2.50.

# Two Believing Hebrews

**By Rev. Thomas M. Chalmers, Director of New York Jewish Evangelization Society**

## REV. JACOB GARTENHAUS

THE subject of our first brief sketch is Jacob Gartenhaus. He was born in a Jewish home of wealth and culture in Austria, and was intended for the rabbinate. His attitude, when young, towards Christianity was expressed in the following prayer whenever he passed a church; "Thou shalt utterly destroy it; thou shalt abhor it, for it is an accursed place."

At the age of fifteen he entered the home of a rabbi as a *gabba* or confidential attendant. This position gave him the advantages of companionship with his teacher and extensive travel, which included visiting Palestine. But his heart was not satisfied. And to his many questions on the reasons for the sufferings of the Jews through so many centuries his rabbi could give no clear answers, only saying, "It is a sin to ask such questions. A faithful Jew must believe without asking questions."

After leaving his position Jacob wandered from city to city and fell into evil ways. In Berlin he was forced to join a bread line and accept crusts so hard that they had to be soaked before they could be eaten.

REV. JACOB GARTENHAUS

He came to America, but before sailing was urged by his brother, who

had found Christ, to accept Jesus as the Messiah. He hoped to gain great wealth in the new land yet also sought to remain a Jew in heart and life. He lived with his uncle and had a good business position. But his heart was not at rest, though he gave himself up to business and pleasure. When his brother, who had followed him to New York, urged him to go to a Christian mission, Jacob refused. "But one day he was caught in a heavy rainfall at the very doors of the mission. Stepping inside for protection, he heard his first gospel sermon and the message found its way into his heart." The writer of this was preaching, for it was the New York Jewish Mission. After this Jacob had thoughtful days and wakeful nights. He sought counsel from his Jewish friends, but they threatened him with violence if he dared to depart from the faith of his fathers. Then he found from Christian friends the help he needed and on New Year's Eve he knelt in the Mission and prayed his first Christian prayer and the peace of Christ came to his heart. He attended our Mission for a year or more.

Feeling the call to service for Christ, Mr. Gartenhaus studied in Moody Bible Institute and the Southern Baptist Theological Seminary at Louisville. When the Home Mission Board of the Southern Baptist Convention undertook work for the Jews in 1922, they selected Mr. Gartenhaus as their missionary. His headquarters are in Atlanta, Georgia, and he has labored in eighteen states during the succeeding years. His work is largely visitation among his brethern and giving them Gospels and tracts. He also does much to awaken in Christians a gospel interest in the Jews. His work, being largely among the Jews who in the South have become acquainted with a Protestant Christianity, has been much more successful in leading Jews to Christ than similar work among the new Jewish populations of our northern cities.

### MR. P. O. GRUEN

In June, 1914, we met at Hamburg, Germany, at the Ninth International Jewish Missionary Conference, a worker of the London Jews' Society's mission in that city, Mr. Paulus O. Gruen. The next month he came to New York and shortly after became a helper in our Mission. He labored with us for several years, then was induced to leave us for work in Brooklyn and later Newark. In 1922 he returned to us and has labored diligently and with much love for his brethern.

Mr. Gruen was born in Poland in a very strict orthodox Jewish family. At three he went to the *cheder*, a religious school in order to learn the sacred Hebrew tongue. He could read Hebrew well at five and at seven he was already at the study of the Talmud, a task for giants. The Talmud in those days was the standard of religious life among the Jews of Poland, Russia and Rumania. In his tenth year young Paulus entered the Yeshivah or seminary for the training of rabbis. He remained there for some time, till the death of his father. He could no longer continue his studies and was cast out into the world. He wandered to Odessa, to Constantinople, then finally to Rumania, where he was in business for twenty years. Persecution

MR. P. O. GRUEN AND FAMILY

arising in that unhappy land, Mr. Gruen went again to Constantinople. There, in a coffee house with some companions, he first heard of the new Testament, when over forty-one years old. When a missionary spoke to them of Jesus Christ, it was as if a bombshell had struck in the midst. They leaped to their feet and drove him from the house. But Mr. Gruen followed him and for months was in daily touch with him. It is a long story, a tale of Jewish blindness and bitterness, but finally Christ won his heart.

In Rumania years before, he had married a Jewish girl who had attended the mission school of the London Jews' Society, in Alexandria, Egypt, where her heart had learned to love the Lord. How astonished he was now to learn of this as he with great fear revealed to her his faith in Christ. Today the whole family, parents, four sons, one daughter and a son-in-law and daughter-in-law (the two latter Gentiles) are believers in Christ. One son is in Germany.

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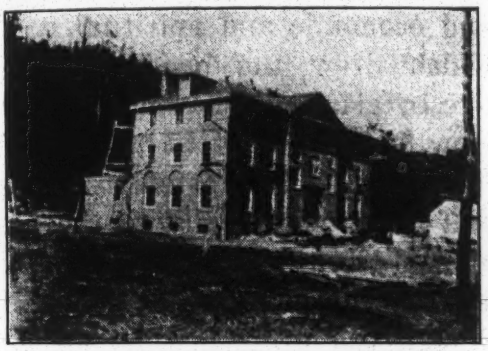
"Short Papers on Jewish Theology" by Rev. Jacob Gartenhaus appearing in the Jewish Missionary Magazine are very informing and of much interest to students of Israel. This Magazine is published by Rev. Thomas Chalmers, 2654 Marion Ave., New York, N. Y. Those wishing fresh information on the subject of the evangelization of the Jews should write to Rev. Chalmers for leaflets and books.

# Our Work in the Kentucky Highlands

By Rev. H. Ray Shear, Superintendent of Frenchburg School

THE United Presbyterian Church has three Mission Centers in the mountain section of Eastern Kentucky. These centers are Stanton, Frenchburg and Ezel in the counties of Powell, Menifee and Morgan respectively. Stanton and Frenchburg



Front and Side View the Dormitory at Frenchburg College, Frenchburg, Ky. Rev. H. Ray Shear, President

are the county seats of their counties, while Ezel lies 15 miles from its county seat of West Liberty. The three counties lie in a group with Menifee between the other two. Indeed Menifee forms a watershed, pouring a part of its streams Southward into the Red River of Powell County, which eventually joins the Kentucky, and the other part of its streams northeastward into the Licking River, which flows, in its course, through the center of Morgan County.

The Mission at Stanton is under the direction of the Board of Home Missions of the United Presbyterian Church, which also conducts extensive mountain work in Greene County, Tennessee. The two missions, at Frenchburg and Ezel, are supported and directed by the Women's Board of the United Presbyterian Church. The location of these three missions in three adjoining counties of Kentucky is of great strategic value. We are near enough to permit occasional fellowship, with the encouragement that comes from such contacts, and also to inspire a friendly rivalry in school matters, both athletic and literary. We are far enough apart to prevent overlapping of effort. The work at Stanton is the oldest, with Frenchburg a close second. Ezel dates its work from the spring of 1924.

In all three of our Kentucky fields a full educational, religious and social work is carried on, while at Stanton and Frenchburg a good start has been made along vocational lines as well.

We are sometimes asked what has led the United Presbyterian Church to take up work of this character in a state where we have no other churches and where there is already an educational system. Probably different motives entered into this new missionary venture of American Protestantism at the beginning of the twentieth century, but fundamentally it was just the appeal of a great, neglected group of people, of the same ancestry as ourselves, whose needs became more and more apparent as our means of communication with them improved and increased. The missionaries found here in the mountain areas, roads that were practically impassable for most of the year and abominably rough the rest; they found schools that were open only

five months of the year, later increased to six, and now seven; in these schools they found, and still find, in many cases, teachers whose training was woefully incomplete; they found that aggressive capitalists from other sections and other states had tapped the natural resources of the region, often with but little profit for the original owners, and in many cases, had left in their train thousands of acres of deforested land, subject to the continual erosion of the summer and winter rains. On these cut over lands the mountain farmer found productive soil for a time, and proceeded to put in his yearly "crop" which in this section always means corn. The repeated cultivation, without rotation and proper fertilization soon wore out the land. Erosion did the rest; until today all over our mountain country lie pitiful hillsides barren of even the most meager vegetation and gashed with gullies into gaping ugliness, while the owner, all unconscious of the economic crime he has committed, proceeds to clear another patch and crop it to an untimely death.

Religiously, we found the mountains still living in the rigid sectarianism of a hundred years ago, each church asserting its superiority, if not its infallibility, but most of them strangely indifferent to the training of their young in matters spiritual, and demanding but little culture or education for their ministers. At most "church houses" meetings were held but once a month. The preacher was in most cases a native son, who, to his usual occupation of farming or keeping store or teaching school, added the "gift" of preaching. Indeed the word gift applies in more senses than one. That which was a gift to the preacher became in large measure a gift to his hearers; for the Scriptural maxim that "the laborer is worthy of his hire," has made no deep impression upon the mountains, and "paying the preacher" is, among some denominations positively sinful.

It was this four-fold appeal of isolation, limited educational advantage and economic and spiritual poverty, which drew the hearts of United Presbyterians to the mountain work. How have we tried to meet the four-fold need? The attempted answer will apply specifically to the particular mission with which the writer is most familiar, that at Frenchburg, though the problem has been approached from much the same angle in all our stations.

Obviously the only solution for isolation is to break down the barriers that separate people, to make those barriers more easily surmountable, or to introduce new people and new ideas to those whose lives have been circumscribed. In our work the last solution was chronologically first. Long before the physical barriers were broken down or surmounted by the first good roads and the first daring Fords, the schools began to enlarge the vision of the mountain lads and lassies by the contacts they established with men and women teachers from other parts of country. Such schools as ours have attracted to their working forces a very cosmopolitan group from the more prosperous sections of our fair land. The very presence of the strangers aroused innumerable queries as to the where's and why's and these ques-

tions continue to come, often at most unexpected times. The new contacts established became at once fruitful in widened mental and spiritual horizons among those whose privileges it was to attend the Mission School. California, Iowa, New York, Pennsylvania, became realities, because there in the class room stood living representatives of those states and their culture, customs, and linguistic accents.

With the coming of the mission school came also new earnestness in the effort for better highways. The school orations of those first days had much to say of the need for better communications. The new visions and new desires aroused in the school room and on the campus called for "a way out" to the country beyond, better roads, all-year-round roads. The mission workers not only encouraged this enthusiasm but took active part in the propaganda for road bond issues. Among records left by a former superintendent the writer recalls finding carefully prepared notes of a speech in favor of good roads, probably delivered at some meeting at the County Court House where the matter was under discussion. The fruit of those years of hoping, talking and voting bonds is now appearing. Our county is being linked to the neighbor counties on the East and on the West by a State and Federal Aid graded road, known as the Garret Highway. Many of the side roads, or feeders, are being somewhat improved. The curse of isolation seems doomed in this county. Not many years remain, we trust, until the road now being so satisfactorily drained and graded will be hard surfaced and become a year round artery of traffic. At least five counties will use this as their main outlet to the markets and culture of "The Blue Grass."

What has the mission school done to help solve the economic problem of the mountains? It is evident, of course, that that problem will in part be cared for by the coming of better roads. But there are other contributions to a better livelihood which the mission school can make and is attempting to make. Any satisfactory remedy for economic ills must be two fold. It must care for the immediate emergency and at the same time begin to use the "ounce of prevention." In response for the need for immediate relief of destitution or lesser degrees of poverty, the school has become a veritable charity organization. Backed up by the never failing generosity of one of the most loyal church organizations in the world, the United Presbyterian denomination, we have tried to become all things to all men, clothing for the naked, food for the hungry, a home for the orphan, a physician and a hospital for the suffering. Employment has been furnished many who were out of work, and whenever possible, the school has furnished a market for the products of the mountain farms and gardens. At Christmas time each year we seek out with great care the fifty or sixty most needy families in the county and prepare for them generous gift boxes containing clothing for each member of the family, toys and dolls and books for the children.

In the way of a more permanent remedy for economic ills we are training in the school room, succeed-

ing student generations of boys and girls, who, by virtue of their education will go out to command better wages and therefore a better livelihood than they had in their old homes. In our school work we frankly acknowledge that one result of an education will be the departure from the mountains of some of their very best manhood and womanhood. Their new knowledge and new desires will take them to other sections of the country. We do not, of course, deliberately plan for any such result. Often it is a distinct disappointment to us to see that our coming to them in the way of an education results in their going from us and from their old homes to the very states and cities from which we came. But we realize that that result is inevitable. It is a movement by no means confined to the mountains. Everywhere in this twentieth century and for centuries preceding, the currents of life flow toward the place of greater economic advantage. It may be Lot's choice. It often is. But it is a movement as old as History. And the migration which results in a better livelihood for him who goes oft times works to the advantage of those who stay. The very depopulation which results from the movement of a large part of the mountain population to the industrial centers of Ohio, relieves somewhat the congestion of the hollows back home and makes many more acres available for the man who has had to eke out an existence on a small plot of ground. Depopulation is not an unmitigated curse to the mountain people. It may yet prove to be a great blessing.

The school recognizes that its duty is not simply to those who will be educated away from their native hills, but perhaps even more to those who, having obtained their education will be content to remain. Farming, the one universal occupation, must be rescued from the mental "slough of despond" into which it had long since fallen. The possibilities for economic freedom, for happiness, for health, here in our Kentucky hills must be emphasized. That "must" has led us to our Vocational Courses, with two full time teachers, one for boys and one for girls. Our school is, I believe one of the very first in the mountains, to apply for the Smith-Hughes Agricultural Department. Through that department our boys are learning to "lift up the head," as prospective farmers. They begin to see that tilling the soil, even the rugged soil of the mountains, is not wholly "a forlorn hope" as it has too often been with their fathers. Along with the distinctly agricultural course they are taking shop work to an extent that they learn the use of tools and can make repairs, build equipment, and if need be, make the most necessary pieces of furniture for a home. These courses are supplemented with the usual cultural and practical High School subjects such as Science, English, Mathematics, Civics and History.

By the above mentioned courses in the school, by agricultural clubs in the county, a school agricultural fair, home and farm projects, occasional demonstrations on our school farm and by other means we are trying to solve in part the problem of poverty. So long as we have large families, shiftlessness, ill health and ignorance, we shall have poverty. But we can

reasonably expect an ever increasing proportion of self supporting, self respecting happy families in the mountains.

In our discussion of the problems of isolation and poverty we have unavoidably had much to say about the educational work of our mission. With most of our readers this part of the work is an old story. It varies but little from the routine work of the public school everywhere. We follow closely, so far as our secular work is concerned the program mapped out by the State authorities. We work under the legal jurisdiction of the State and local boards. We are unique in this that we have the only graded school and the only High School in the entire county. The funds available for public school work are so pitifully inadequate as yet in such a county as Menifee, that any suggestion of withdrawal from the educational side of our work is unthinkable. There are many mission fields in the mountains where this is not true. In many places the opening of mines, or the building of railroads has brought unheard of prosperity and with it large tax returns for school purposes. In such counties the continuance of the educational program is open to question, or at least, raises an issue which can be settled only upon the merits of the particular case. But Menifee has not shared in the industrial prosperity which has come to many mountain counties. Our timber is gone; our oil deposits proved to be shallow pools exhausted within a few months; and our coal lies in such thin veins that it is unprofitable to mine it commercially. Our soil is good in scattered spots but many of these spots are being despoiled by careless tillage. So far as we can now see there is but little hope for an enlarged educational program in our county, unless the state legislature authorizes a special fund to be distributed in the "pauper counties." Even then, there is some question as to whether Menifee's allotment under such an arrangement, would be sufficient to justify us in withdrawing.

We are touching annually about 250 young lives through the medium of the class room. About one third of these are in the boarding department and receive the added impress of a cultured Christian matron, and as far as possible, with such a number, the training and discipline of an institutional home life. By training in our school the future teachers of the rural schools of the county, and by maintaining a high scholastic standing in all our classes and grades, we are contributing something worthwhile to the improvement of the educational status of the county.

The point at which our educational work departs from the ordinary public school curriculum is in its emphasis upon the knowledge of the Bible. We follow rather faithfully the English Bible courses and methods taught in The Biblical Seminary of New York City, of which the instructor is a graduate. We do not teach in any sectarian way. If points of doctrine arise, as they are bound to do, the teacher presents all sides of the situation, so far as possible, without prejudicing the mind of the student. Children of several different denominations attend our school and it is their universal testimony that no attempt has been made to win their

allegiance in the school room to some particular church. But Christ is faithfully presented as Savior, and man's need of Him is emphasized.

The spiritual needs of our mountain country do not differ in kind from those in many other parts of America. There is, especially among the older people, a great respect for the Bible. In many homes it is almost the only book and it is faithfully read. There are, too, in most parts of the country, meeting houses, or schools used for that purpose, where services of worship are conducted. But in most cases such services are held not oftener than once a month, and are usually not preceded or followed by pastoral visitation. Sabbath Schools, for the religious instruction of the young, are very few. Among some they are frowned upon as "institutions of the Devil." Menifee County, with a population of over 5000 souls reported eight Sabbath Schools last year. Three of these are under the auspices of the mission here at Frenchburg, and a fourth is conducted by the Methodist Church in Frenchburg. Some of our students are preparing themselves for service in organizing Sabbath Schools in their respective communities during the summer vacation months. In view of the above, is it any wonder that probably ninety percent of the students who apply for rooms in our dormitory are not professing Christians? It is, however, a matter of great satisfaction to note that the great majority of these drink in the Gospel message, both in school and church, with eagerness, and become disciples of Jesus after a few months contact with the church organizations and the new found Christian friends of campus and community. There is always something pathetically beautiful about the almost instinctive response of young lives to the loving presentation of the Gospel. Like the opening of the bud to the warm touch of the sunlight until it blooms in glory, such is the answer of unspoiled youth to the shining of God's truth upon their hearts.

In the school and the church, in the homes and about our daily toil, the Frenchburg Mission School, is trying to proclaim by word and work, to adorn by kindness and courtesy, the Gospel of our Matchless Christ in all its fullness. We know that His Kingdom stands at Life's Center. Isolation, Education, Economics—are all problems which lie about the rim, vitally related, problems of genuine Christian concern, but not to be considered apart from Him "in whom we live and move and have our being."

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Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

What if our hands are busy
With other work than His;
What if our feet are walking
Where sin's allurement is.
What if our tongues are speaking
Of things his lips would spurn;
How can we hope to help Him
And hasten His return?—Selected.

# The Tallow Taper

## The Experiences of a City Missionary

ONCE upon a time, in a city of darksome need and sin and pain, there lived a little Candle. Such a wee Tallow Taper thing she was, not at all big and strong and beautiful as were many Tapers living about her. She belonged to the great Keeper of Light; ever since one glad, never-to-be-forgotten day He had set her tiny wick aflame she had belonged to Him. O, she was glad, GLAD for His light, and often she earnestly desired of Him that she might expend her all in carrying the light to others.

One day the Keeper of Light spoke to little Tallow Taper. His voice was eager and urgent. "I have heard your prayer," He said. "Now go, and it shall be as you desire. Let your bit of light set aflame unlighted torches and rekindle dying embers wherever they are found."

Strong in the sure clasp of His hand, (a scarred hand it was, a cruelly scarred one, she noted) forth went that little Tallow Taper. Scarce a step of the way but needed special direction from the great Light Keeper and His Guide Book. And frequently Tallow Taper gathered about her other Tapers for the study of that Book; and these also learned to know and love it as a Lamp unto their feet and a light unto their path. Frequently, too, they gathered to learn of the little Candle how best to teach others the priceless wealth of its sacred pages. The more Light received, the more Light craved, was the experience of those hungry-hearted Tapers. And so it became a fixed habit with them to meet often in one and another's home for communion and fellowship with the great Light Keeper and His faithful ones. But not for themselves alone did they thus gather. Ah, no! On the pages of the Lamb's Book of Life are written the names of many whose hearts were opened to the Light through their costly but blessed trysting times at the throne of Him Who had first lighted them.

Setting light to younger Candles—the little ones—what a joyous service that was, and oft times how fruitful! Tallow Taper loved to hear their happy voices ring out "Shine, shine, just where you are," and, "In this world of darkness we must shine, You in your dark corner, and I in mine," and then watch their glad, dancing light shine itself into the heart of Parent, or Playmate, or sometimes even Stranger-Candle. Never will she forget the experience of one of these, His little ones, within whom, though tender were his years, the Light had been well-nigh smouldered because of "offense" reaching him through a darkened channel; and how after the entrance of that Word which giveth light, his enthusiasm knew no bounds as he proclaimed its truth abroad. Some day, because of the radiance of little children Torch Bearers who have been forbidden not to come unto Him, multitudes shall find ready entrance into that glorious city which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

At times as Tallow Taper visited here and there, a curious sight would meet her eyes—bushel measures sitting about, and underneath each—she could scarcely believe it true till she recalled something she had read from the Book of the great Keeper of Light—she would find a well lighted Candle hidden away. There were labels on these bushels—"Timidity," "Neglect," "Hurt-Feelings," "Pride" "Secret Sin," "Worldiness," and so on. O, how hard it was for even a least ray of light to reach underneath those bushels and touch those foolish Candles. It was counted a great triumph when such a Taper would shake off her dark covering and respond to the pleading, "The Master hath need of thee."

Again and again, Tallow Taper found Candles from far countries who, wearied by travel, lonely amid new surroundings, and vainly waiting for kindly, neighborly urge, had lost a bit of their former sacred luster through failure to fellowship in some Light House with the Keeper of Light and His devoted Light Bearers. Her own light seemed to glow more brightly at the frequent ready response which she found among these lonely ones who had been waiting for just such a bit of light as she brought. Often, so often, an entire home was thus touched, and then these rekindled ones, with splendid zeal, would seek out and light up other flickering Candles whom Tallow Taper might never even have known. And sometimes, as one after another of these touched its companions of former darkness or semi-gloom, entire neighborhoods which had sat in deep shadow saw great light. Frequently was it thus.

Never was Tallow Taper more glad than when she was privileged to carry the light where dread death and bereavement had settled their gloom and all but extinguished the lights of flickering, broken hearted Candles. What joy to remind them of that so great love and compassion of the Keeper of Light that not even a smoking flax will He quench! And how unspeakably precious, as these of the broken hearts accepted His gifts of beauty for ashes, the oil of gladness for mourning, the garment of praise for the spirit of heaviness, to behold the glory of His light burst upon them and send them forth as flaming Torches, comforting others with the comfort wherewith they themselves had been comforted; and to hear them softly whisper, "It is well, for there was need of the vale of darkness that my feet might learn to tread the Way of boundless Light and unspeakable joy."

O, it was precious, precious thus to go forth bearing the glowing love-light of the great Light Keeper into darkened places everywhere. And when, some day, Tallow Taper shall be called by the Keeper of Light to the Yonder Land of Light Undimmed, it will be with rejoicing that, though least of the least, it has been hers, here and there, just to reflect a bit of His glorious light; just to touch and to cherish some needy Candle along the darksome paths of a weary, sin-sick City way.

## TEMPERANCE AND REFORM

# Prohibition in the United States, Yesterday, Today and Tomorrow

By Mrs. Harriet Boobyer, Secretary of Temperance and Reform

AS we stand today in the eighth year of Prohibition, looking back upon its yesterday, and forward to its tomorrow, it is surely with varied emotions. There is overflowing praise and gratitude in our hearts that we have been permitted to see an amendment placed upon the statute books of our land that outlawed a traffic that once was licensed to ruin and destroy.

The adoption of the Eighteenth Amendment makes us realize that only the mighty power of God manifested through the acts of men brought it about. The Dearborn Independent makes this amazing statement, "Prohibition became the law of America through the vote of the people who used liquor. There were not enough total abstainers to pass such a law; it was a condition voluntarily assumed by the majority of drinking men for the benefit of the minority." When we consider that this Amendment was directed against a powerful business which produced annually over two billion three hundred million gallons of products, selling for the stupendous sum of seventeen million dollars, and yet, was ratified by the largest number of states that ever ratified any amendment, we know its adoption was an answer to the supplicating prayers and bitter tears of those who suffered from the liquor traffic and those who longed to rid our country of its shame.

As we see Prohibition today, we rejoice that "health, wealth and happiness," wet propaganda to the contrary, have come to the homes once wretched and forlorn, and we read with abounding satisfaction of the economic gains in all lines of labor and industry. We might fill these pages with statistics; with the opinions of men in all types of business and with the views of labor leaders, educators and judges—to justify our satisfaction.

We are saddened by the attitude of so many men of wealth and leaders of society toward the amendment, and their flaunting disregard for its enforcement. We deplore the presence of the hip flask, and the bootlegger who fills it, and regret that any of the youth of our land are misled by the seeming harmlessness of either.

We are inclined to be discouraged at this news and that news—"The Amendment cannot be enforced," "Prohibition does not prohibit," "Prohibition is only an experiment and a failure." It is true that enforcement is not functioning perfectly, but each year it is functioning better. Prohibition has not and cannot prohibit men from evading law and drinking what liquors they can obtain, but "Prohibition at its worst is better than the old license system at its best." Prohibition may be regarded by some as an experiment, but Dr. Earnest H. Cherrington aptly re-

marks, "It is strikingly evident that the people of this country regard the experiment as a success, for they continue to elect Congresses which, in all instances have been dryer in sentiment and practice than the Congress which submitted the Amendment. Furthermore not a single backward step in prohibition legislation has been taken."

Why should we be discouraged, anyway, when we consider the comparatively few years since Prohibition went into effect? Someone has said, "It takes as many years to enforce a law as it took years to enact it." The Constitution of the United States went into operation in 1789, yet John Marshall before his death in 1835 despaired that it would bind us into a nation. It took two generations to stamp out the Slave trade, and shall we have faint hearts in this early stage of stamping out this Evil Trade?

As we look forward to tomorrow, we must face it with trust and hope. We must have faith that the same mighty God whose stretched out arm of power has been in the past, and in the present, will be in the future. We must set ourselves to keep by unceasing vigilance that which has been gained at so much cost, and to work unremittingly to bring it to perfection. But it may be the work of more years than we shall be active; there are those who are growing up who must take up the task of safeguarding the interests of our land. We must see to it that they are aware of the history of yesterday, alive to the burning questions today, and thoughtful for the issues of tomorrow. Let us take to heart, and ponder in a very serious way this warning, "Remember! Prohibition was secured by the education of one generation; if it is ever lost it will be by the neglect of the education of another generation!"

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# Progress of the Temperance Movement in India

**By Miss Mary J. Campbell, President of W. C. T. U. of India**

The following letter will be read with interest I feel certain, because of the information it contains. Our W. C. T. U. is working in every possible way to mould public opinion for temperance, as well as to convince the government that there is a need for its sympathetic help in this cause.

The Viceroy has not complied with our request fully, but he wrote that he would be glad to consider any thing which we may wish to submit to him in writing.

We have made a start and His Excellency knows there is a W. C. T. U. in India. Lord Irwin is a good man. The people say of him "He is a devout man."

Delhi, 9th March,1927
15 Rajpur Road,

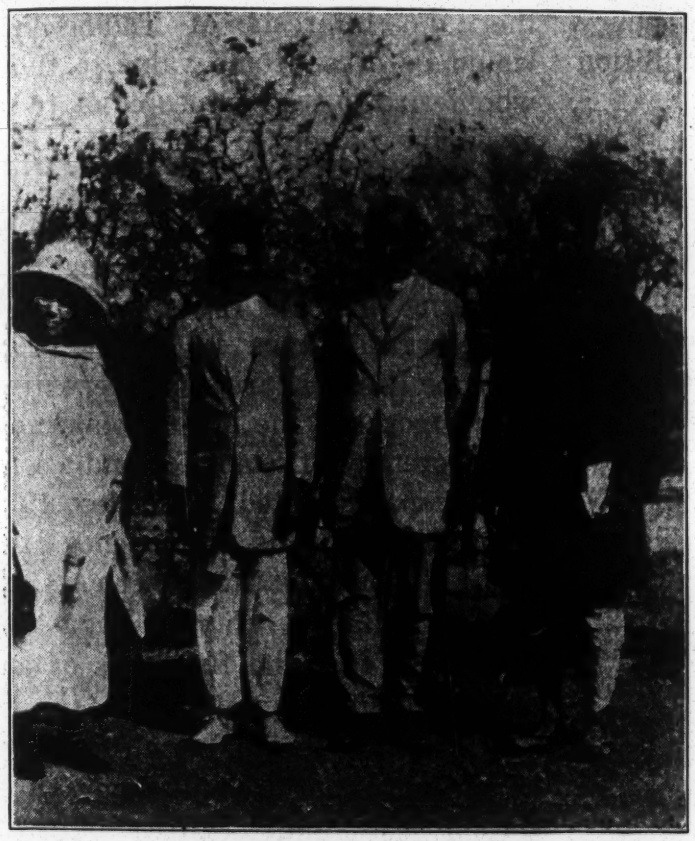
His Excellency the Right Hon'ble Baron Irwin, Governor General of India.

My Lord:

I desire to forward for your Lordship's earnest consideration the accompanying memorial on behalf of the Women's Christian Temperance Union of India, with the full support of the Prohibition League of India and its affiliated societies.

The memorial reads as follows:

"Whereas doubts have been expressed in some quarters concerning the desire of the people of India for Prohibition, we, the undersigned citizens of British India beg to approach your Excellency with a humble prayer that with a view ultimately to attain this end, the principle of Local Option be recognized in this country that measures be adopted to ensure the introduction of Bills embodying the said principle in the various provincial legislatures of the country, the principle to apply to all kinds of intoxicating liquors and drugs whether foreign or domestic."



CONFERRING ON TEMPERANCE
Mary Campbell, a Mohammedan, a Christian, a Brahmin

Your Excellency will be interested to learn that the memorial has received the support, by individual signatures, of more than thirty three thousand of your British subjects; that it contains signatures in fourteen of the principal languages of India; and that in the form of which it is being forwarded to Your Excellency it is one fifth of a mile in length. We should have esteemed it a great favour to have been allowed to present this remarkable document to Your Excellency in person, so that those who know the facts and feelings of the people in various parts of the Empire who have signed the petition might have had the opportunity to state to your Excellency the full significance of the Memorial. But as Your Excellency is already aware, our humble request for an interview had to be declined owing to Your Excellency's many engagements. In view of this may we be permitted to make the following statements.

The Women's Christian Temperance Union is an organization that covers the world. The branch in India was founded in 1887 and has gradually grown until today it has 162 local organizations in nine Provincial Divisions and a membership of 7,000. The Union was never more alive than it is today and it is gaining in influence and numbers almost everywhere. The signatures to the Memorial hereby submitted to Your Excellency have been largely ob-

tained by the membership of this Union, usually in connection with public meetings at which the present policy of Excise Administration has been explained, and the persons whose signatures were sought clearly informed of the nature of the Memorial they were requested to sign. Your Excellency may take the Memorial therefore as expressing a genuine plea from the signatories for the introduction of a local option policy with the view of ultimate Prohibition in India.

In reference to the substance of the petition your petitioners are well aware that Your Excellency's Government, through its representatives in the Council of State, and in the Legislative Assembly, have definitely declared any policy of Prohibition to be impracticable, even though the consumption of liquor and drugs, moderate or immoderate, is contrary to the sentiment of the great majority of the population of India. Although they do not hold to that view your petitioners are willing that that question should be left to the hope of its ultimate attainment. But they desire earnestly to seek Your Excellency's government—acknowledging gratefully its aim to promote the cause of temperance in this country by every means within its power—its expression of sympathy with a forward policy in Provincial Legislatures in and through which the principle shall be accepted that licensing is a function which should be exercised, as far as possible, in deference to local opinion.

If it be contended that the Reforms Act has handed over the power to Provincial Governments to deal with this subject—apart from any expression of opinion by the supreme Government—and that Bombay has determined to seek the attainment of prohibition, and the Punjab has already passed a Local Option Act your petitioners would urge that the Supreme Government has still the control of foreign liquor and an expression of its sympathy with any changes of administrative machinery by which local option laws might further the interests of Temperance would be of supreme value to those who desire to see the people of India given the power to determine this question for themselves.

May we in conclusion bring to Your Excellency's notice the fact that in asking for Your Excellency's sympathetic assistance in this matter, your petitioners are only repeating the proposal of the Most Honourable the Secretary of State for India who in a dispatch dated 29th May 1914 addressed to His Excellency the Right Honourable the Governor General of India in Council suggested even then, that the functions of advisory committee might be so enlarged that it might be within their recognized sphere to call attention to special cases and localities in town or country in which it might seem desirable and likely to be in consonance with wishes of the inhabitants that the ward, or special area should be kept altogether immune from the sale of intoxicants.

I have the honour to be
My Lord,
Your Lordship's most obedient
servant.
Signed, MARY J. CAMPBELL
President, W. C. T. U. of India.

# Temperance Reform In Egypt

By Miss Ella Barnes

IS not Egypt a Moslem country? Yes.

Is it not true that the religion of Islam strictly prohibits the use of intoxicants? Yes.

Is it not also true that the majority of Moslems obey the laws of their religion? Yes.

Then why do you speak of temperance reform in Egypt, and why do you need temperance work there?

Because there about one million non-Moslems among Egypt's population of fourteen million. To the shame and confusion of every Christian, we must confess that so-called Christian nations are largely responsible for bringing drunkenness into Egypt. We have also to face the fact that drunkenness has been so common among the descendants of ancient Christians in Egypt that the Moslems have coined a proverb, "Drunk as a Christian."

A prominent convert from Islam who ventured to visit his mother after years of enforced absence from home, was painfully shocked when his sister brought him a tray with a glass and a bottle of whiskey. They were trying to show him every courtesy and had sent out and bought the whiskey for him. When he refused the drink saying "I am a Christian and therefore cannot drink this," they were very much surprised. They said, "Why we thought all Christians drank."

But Egypt's temperance problem is not confined exclusively to non-Moslems. We are told by some who are in position to know, that drunkenness is increasing with alarming rapidity among Moslems. They say that the modern young Nationalist puts his own interpretation upon the teachings of the Koran, and since wine is the only intoxicant specified as forbidden, he considers himself at liberty to use any other kind of intoxicating liquors.

We are also told that the impression seems to have gotten abroad among the student classes, (especially those who go to Europe for advance work) that drunkenness is a sign of liberty, and social progress. When we think of the terrible havoc that has been wrought in so-called Christian lands, in spite of the intellectual, moral, and spiritual restraints, we shudder to think what may come to the young men in a land that does not have such restraints.

In the face of all these facts, our temperance efforts seem very feeble. And yet, there are many signs of progress.

People laughed at the little groups of women who met to pray for the downfall of the liquor traffic years ago in America. "What do those foolish women think they can do?" said the scorner.

People also laugh at the little band of women who have kept up organized temperance work in Egypt under the leadership of Miss Anna Y. Thompson for thirty years or more. But when I recall the earnest pleading prayers of such saintly women as Mrs. Harvey, Mrs. Watson, Miss Smith and many others, I know the cause of temperance will triumph.

From this praying group, influences have already gone out. There are temperance committees and clubs and societies in nearly all of our leading mission schools, and in many of the churches and missionary societies. That wonderful petition that was sent to the King a few years ago, signed by several thousand Egyptian women, is a proof that a temperance sentiment has been created. The hundreds of pledge signers enrolled in our schools the last few years give evidence that faithful teaching has been done. Organized temperance societies among Moslems, and proposed bills for legislation in the Parliament, are hopeful signs of progress.

May I just add in closing, that members of the W. G. M. S. have reason to rejoice, because their gifts through the Temperance Secretary made possible the publishing and distribution of one hundred thousand temperance tracts in Arabic the past few years.

## A VALUED HELPER

Dr. J. Morton Howell,* American Minister to Egypt has been a sincere friend of the American Mission and all kindred organizations. The following letter will be read with interest.

Legation of the
United States of America
Cairo, Egypt
May 31, 1926

To the President, Vice President and Recording Secretary of the English Speaking Branch of the W. C. T. U., Cairo Egypt.

Mesdames:

Please accept for yourselves, and convey to the other members of your organization, which has always stood, does now stand, and I am sure will ever continue to stand for the very best and highest in moral and Christian character, my very deep appreciation of the kindly sentiments expressed in the communication presented to me today by you, with regard to my attitude on the question of Temperance and other matters along moral and religious lines. I thank you much for these expressions of confidence.

With highest personal esteem for you, both personally and as the official body of this organization, and for those who work with you in this cause, I am

Very sincerely yours,
(Signed) J. MORTON HOWELL
American Minister

*See frontispiece, opposite page 681.

Mrs. Khayatt, President of the Arabic W. C. T. U. and a member of our Church in Cairo, represented Egypt at the International Anti-alcohol Congress which was held in Esthonia July, 1926.

# Foreign Correspondence

### MISSIONARIES BIRTHDAYS

Wherefore we also pray always for you * * * That the name of our Lord Jesus Christ may be glorified in you and ye in him."—II Thess. 1:11, 12.

**MISSIONARIES BIRTHDAYS**

July 1 Miss Florence White
July 4 Miss Isabel Hosack
July 9 Miss Lois Boyd
July 16 Miss Margaret A. Smith
July 27 Miss Alta French
July 27 Miss Isabel Blair
July 28 Miss Laura B. Wright
July 31 Miss Mary Frances Herron
August 1 Miss Roxie Martin
August 1 Dr. Reba Hunsberger
August 2 Miss Ella Barnes
August 4 Miss Maude Miller
August 4 Miss Evelyn McFarland
August 5 Miss Lucia Dwight
August 6 Miss Margaret Work
August 9 Miss Lorena B. Taylor
August 12 Miss Vivian L. Trimble
August 23 Dr. Faith Reed
August 26 Miss Helen J. Martin
August 28 Miss C. Blanche Soule
August 31 Miss Henrietta Cowden

## EGYPT

**Minnehaha Finney, Editor, Tanta, Egypt**

MINNEHAHA FINNEY

### SITT DIMIANA

**By Mrs. C. S. Bell**

Long before the Mohammedans conquered the Christian land of Egypt, the Romans made their presence felt. They too, persecuted the Christians. There was at this time a Christian family, whom the Romans tried by torture to bring to the point of recanting. The father escaped, but when he found that his daughter was standing firm he returned to stand with her and the whole family suffered martyrdom. It is said that at the same time ninety-nine others were martyred. Out in the desert far from the dwellings of men, the tomb of this saint, the Lady Dimiana, stands, and over it is built a church and nearby a monastery.

This has become the center for a pilgrimage of the Copts, (descend-

ants of the Christians converted by the apostle Mark), from all over Egypt. Thousands flock here to spend anywhere from one day to three weeks. They bring tents, bedding, cooking utensils and food, carrying them on donkeys, camels, horse carts and in automobiles. They lay out a regular city, which even has its police tent. This latter is frequently needed as a jail for drinkers who have become quarrelsome. On moonlight nights they say the shadow of this saint appears on the outside wall of the church dedicated to her name. This brings a tremendous blessing to all who see it. The cause of this great concourse is supposedly a religious retreat, but oh, what a travesty it is! Every family carries along a great demijohn of wine and every evening they sit and drink together, men, women and children. For entertainment they have horse racing and games of chance.

Many babies are brought to be baptized in the room built around the tomb of the saint. After that sacrament the holy communion is administered. The priest puts the bread into the father's mouth, dips his finger into the wine and puts a drop on the baby's tongue. He is well paid by the parent for his services. There is a strange custom practiced which is supposed to bring a great blessing to the babe. The father hires some one to carry the baby around the camp on horseback. Some even are taken in automobiles. Another strange thing that is done is for well-to-do people to beg money from any one who will give, so that they may take this money and put it with their own and so bring a blessing on all their money. They usually have their servants do their begging. A servant approached our missionaries as they stood in the church, but the mistress beckoned to her to come away.

One may ask why our missionaries are to be found in such a place. The answer is they have found it to be a great opportunity for evangelization. They take their automobiles, bedding, food and a magic lantern. Every evening just after the horse racing they begin to show pictures of the life of Christ and tell the story. This draws the people, who listen with the greatest interest. The last night of their stay over one thousand listened to the story and some of the prominent men begged the missionaries to stay and give the same story for several following nights. During the day they received callers, distributed tracts, and gave out invitations to the evening meetings. One thinks of the Mohammedans as needing the gospel preached to them, but thousands of these Copts are as ignorant of the gospel as any Mohammedan. Even those who have the intellectual understanding have not the heart knowledge, which means salvation. Our Saviour said, "Feed my sheep." These have strayed far from the fold, but they are still His sheep.

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## NOTES FROM THE IBIS

**By Mrs. W. H. Reed**

Yesterday afternoon we were anchored near a village on the east side of the Nile. The new missionaries, who are with us to try out their Arabic on the villagers, went to the shore and soon had a crowd of men, women, and children to listen to their Bible stories. Before breakfast this morning we moved on to a village about a mile away, also on the east side of the Nile. Just as we were finishing breakfast, the Captain came in with a tale to tell. A woman had come to the shore at the first village and, finding the boat gone, had followed it to the next village and was waiting outside. Why? She had seen a scarab ring on one of the missionaries and wanted the privilege of stepping on it. She was without children and thought by this act she would get her desire for a son. I went out to see her and she came up the gangplank and met me halfway. Of course, we all felt that it would be

best not to encourage such superstition. She begged us many times 'for the sake of Christ' to allow her to step on the ring, if not out on the shore, to allow her to come to the boat and do it. I told her that Christ didn't give us children for following any such superstitions and urged her to pray and continue praying for a son, if need be for ten years and even longer. I reminded her how the Lord had given a son to Abraham and Sarah, to Hannah, and to Rebekah and I prayed with her while we stood on the gangplank, she repeating each phrase after me.

We all came inside and had our own morning prayers. Then I again went outside to see if she was still waiting. She was there and a crowd of women who had come to the river to fill their waterjars. She still begged for the ring. I told her and the other women that they didn't want to be like the heathen who bowed down to stones, trees, and wooden idols. I urged the other women to pray for her also, but a number of them joined in with her in asking for the ring. I asked the woman for her name and told her I would continue to pray for her by name. Her name is Aiyesha and her father's name Haggi Sayyid. Haggi means that he has taken the Moslem pilgrimage to Mecca. I had thought that she was Coptic Christian until I heard her name, for she had used the name of Christ, which is not usually given to our Saviour by Moslems.

THE IBIS

Later one of the new missionaries went out to talk to the women but her story was continually interrupted with requests for the ring. The Captain told us later that this woman's mother had been without children until she stepped on an ancient ring! This poor woman is to be divorced from her husband unless she bears him children. Join with us in prayer that our Lord may give this woman her heart's desire and draw her unto Himself.

## INDIA

**Miss Jean Morrison, Editor, Abbottabad, India**

MISS JEAN MORRISON

### SARGODHA

**By Mrs. Grace M. Patterson**

It was the Sabbath. How I had looked forward to the day, for it was to be my first experience in attending a village church service. The time of meeting was set for 11 a. m. After an early lunch I put the children to bed for their mid day nap, and thinking I might assist them with the force of my example, I lay down for a few minutes rest. The Sahib too, was not feeling quite up to the mark, so, after giving instructions that he was to be called when all were ready, he dropped the curtain which separated the sleeping room of our tent from the front room, and lay down.

"Salaam Mem Sahiba Ji!" I wakened with a start to find seven or eight women from a distant village standing at the foot of my bed. What were a screen at the front door and a curtain between the rooms to them when they wanted to see the Mem Sahiba? Some how I managed to persuade them to step outside for their further observations; then they started on to the meeting place at the village. Miss Spencer had already gone over to have some time for examining the mothers whose babies were to be baptized, so I made ready and followed my departed guests.

We were very happy to find a "Church" at this village, although the edifice consisted of only a mud plastered platform on which the people squatted during the service. We felt that it was a step forward in the lives of the village Christians for they had consecrated this particular spot as their house of worship.

By 2 p. m. all were ready for the service to begin; some of the people had been sitting for at least two hours, but were very happy to sit an hour and a half longer. If ever that church was taxed for room, it surely was that day. One wondered how those people would be able to sort out their own feet from the general mass when it came time for departure. We, as guests, were favored with seats on beds, so were really quite comfortable in so far as we were able to forget the aroma from the hides stretched out on the ground to dry in the sun only a few feet behind us.

The order of service was much the same as we use in our worship. How I did enjoy the singing of the Psalms. However, I was glad that no one demanded of me a report of the sermon. It was delivered in Panjabi, the local language of the Panjab. My labors on language had all been confined to Urdu, the classical language of India. Nevertheless, I felt I had received a real blessing from that service, although I understood very little of what was said, our hearts had been united in worship of God who was the common God of all.

# A Little Time Apart

### JUNE ROSES

"The rose for beauty and fragrancy is the chief of flowers."

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"The beauty of the rose lies not in it's encasements but in the delicacy of it's leaf tintings and the sweetness which rises out of it's blushing bosom. So with man. It is the color and fragrance of his nature within, it is the richness of his experience and not the grandeur and quality of his surroundings which constitute his real glory and charm."—Selected.

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"If life be short, lets make it,
As lovely as a rose!
If cares there be to shake it,
If griefs there be to break it
With multitude of blows—
If every joy forsake it,
And only sorrow make it,
Let fragrance crown it's woes!
If life be short, lets make it
As lovely as a rose."

—Chas. G. Blanden

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It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one faded leaf after another, and seemingly to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the utmost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wreath of flowers. So often in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul.—Harriet B. Stowe.

"Show us dear June, that not in vain
Our lives need be!
Show us that we must also wait,
Through frost and rain,
To bloom like thee."

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"Gather ye rosebuds while ye may
Old Time is still a flying,
And this same flower that blooms today
Tomorrow may be dying."

Improve the Now, you may not have a Tomorrow.

"What's the use of doing a kindness if you do it a day too late?"

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### A "BUD OF PROMISE" FOR LONELY ONES

1 Peter 5:7. "He careth for you."

"Are you troubled, weak, and weary,
Thro' the lonely hours of night,
Watching for the break of morning,
Longing for the dawn of light?
Oh! remember One is near you,
Who had lonely nights and days
On the mountain-top of sorrow,
And He careth! yes, always!
For He careth, oh! He careth
With a tenderness so sweet;
With a love that passeth knowledge;
With a sympathy complete!
Then cast all your care upon Him,
For He careth night and day!
You have never far to seek Him—
He's beside you! yes, alway!"

—Rose Benn

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Our prayer:—"O Lord we would that our lives might become so fragrant through the indwelling of the Holy Spirit that men might be attracted through them to the love and service of our Redeemer. Amen."

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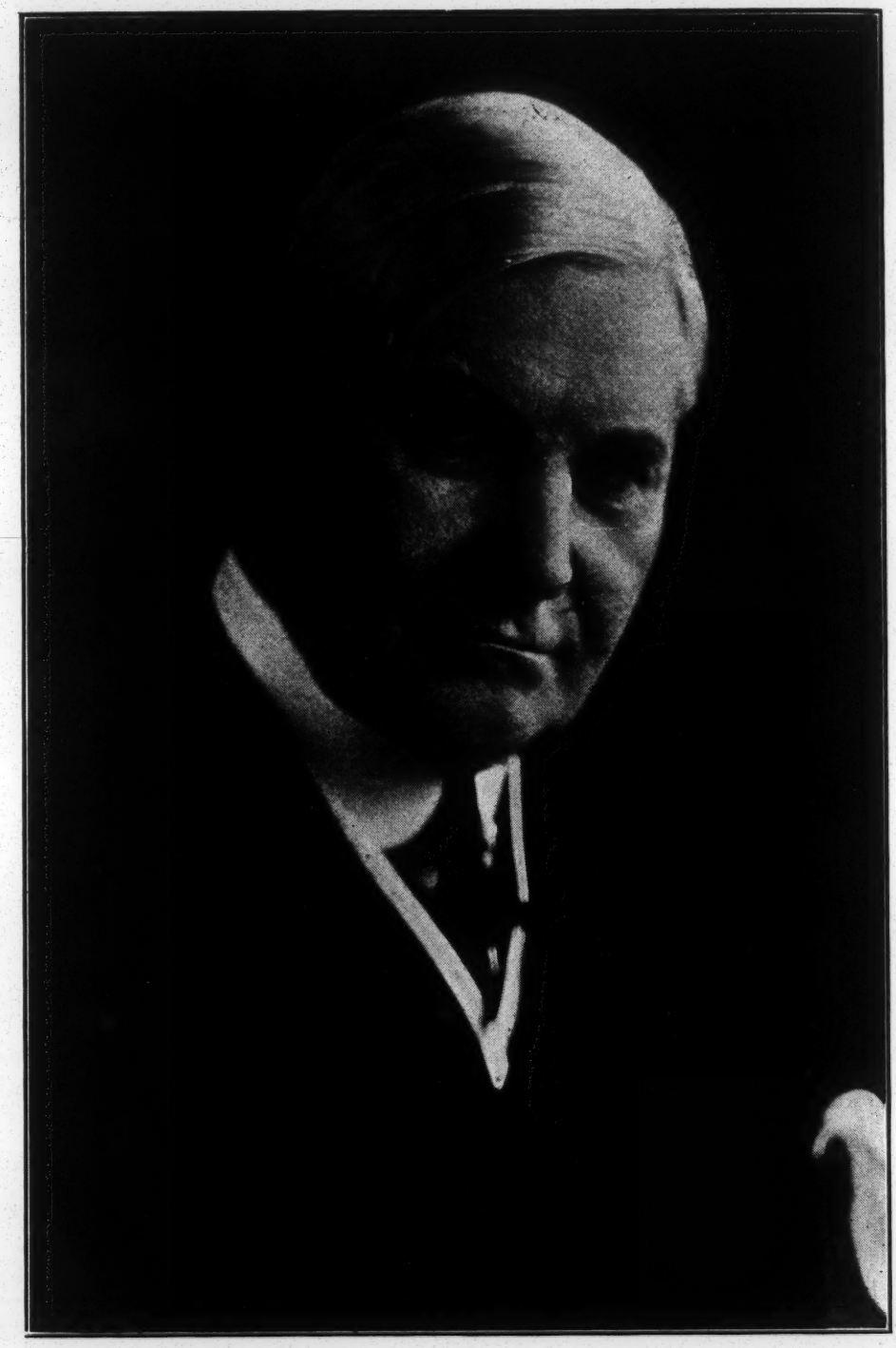
—Mrs. Mary Porter Ryle



Courtesy Board Foreign Missions

**J. MORTON HOWELL, M. D., LL. D.**

**United States Envoy Extraordinary and Minister Plenipotentiary to Egypt**

**See Dr. Howell's letter to W. C. T. U. of Cairo, Page 676**

## MORGAN MEMORIAL

**By Miss Kate Hill**

Bhera is a city of 15,000 inhabitants in north Sargodha district. Dr. Sophia Johnson of Jhelum began a small medical work here more than 35 years ago. This was long before the Jhelum river Canal had turned the desert of Shahpur district into a great irrigated country. Bhera is a very old city. The first medical worker was Miss Morgan, an English woman, and her cousin, Miss Aldridge. Ten years ago Miss Morgan died; her lonely grave is in the center of a little plot of land not far from the city where she lived and loved and served. Her cousin carries on the Bible work and makes it possible for the medical workers to live in Bhera where they are the only Indian Christians except the pastor and wife.

As our camp came near Bhera we began to find women who knew something of the Gospel story. When we asked where they had heard it, the answer was always the same, "from the Miss Sahiba in Bhera." These Hospital workers are known and loved all over the city and in the surrounding villages. For a long time it was on the heart of Miss McCahon, who once worked in Bhera, to build a Maternity Ward as a memorial for Miss Morgan. While our camp was there we were able to make a beginning. We gathered the women from the city for a meeting; Miss Anderson, their first district worker, addressed them. There was a good attendance and good interest. A Hindu woman gave a gold pound for the first subscription; we collected Rs. 67. This was from women who had never given, and were now being asked to give to a Christian institution as a memorial of one who had served them. We gave our little thank offering earthen jugs to the collectors and when we came again, two months later, received Rs. 50 more. We told our Women's Missionary Societies about this need and they have agreed to give One Thousand rupees from their next year's Thank-Offering.

Hidden away in Bhera, without much cheering from the world outside, these two English women have spent their lives in the Master's service. Some years ago a baby girl was given them; they called her their "Tithe Child." Out of their meager salaries they supported and educated her; she is now the wife of a Prof. in a Christian college and the happy mother of three boys. It is well for you in the home land to know and honor these who labor with us, whom you so loyally love and support. Honor them with your love and and prayers, for they too serve because they love.

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## A MISSIONARY SOCIETY

**By Miss Edna Ward**

We were to camp at village 41; we supposed it would be just "another camp" with no particular variations from the others where we had been. But when we arrived we found 100

**THE SOCIETY CHAK 41**
**SOUTH SARGODHA**
**Cut Furnished from The Mrs. George Moore Memorial Fund**

women and children on hand to meet us and they wanted to stay with us from morning till night from the day we arrived till the day we left. We had to take drastic measures to disperse them. On the last day we were there we invited the women who had been learning to come to our tent in the morning, and invited the others to come in the afternoon; *a la India* they all arived together so we heard the stories, verses and Psalms recited and gave the prizes and then had tea.

After this we organized a missionary society, or a "Committee" as the women call it. Miss Spencer explained the meaning and purpose to them, using for her Scripture lesson the Ten Talents. We elected officers; they were allowed to choose their own. I ventured to name a woman for Treasurer. When we explained what the duties were the women said, "No, she can't do that, she has too many children, Hakim Bibi must be Treasurer." We rather put the horse before the cart for we elected officers before the members were enrolled. We closed the meeting with prayer but no sooner was it closed than it was opened again; they decided they wanted to have dues instead of an offering, 2 pice a month We closed the meeting with prayer but no sooner was it closed than it was opened again; they decided they wanted to have dues instead of an offering, 2 pice a month must be given, more if one wishes. It was also decided that if a woman stayed away from the meetings for three months without an excuse and failed to pay her dues her name would be dropped from the roll. Miss Spencer and I were enrolled as members, we can not attend regularly but are to send a letter and our dues each month. Only two of the women can read, they decided that the Scripture lesson could be read or recited from memory or that the pastor or school teacher might be called in to perform this service. They will meet the last Tuesday of each month and their dues will go to the Orphans' Home. At five o'clock, after three hours of close attention, they were dismissed and reluctantly made their salaams. As the last Tuesday of the month comes around will you pray for this Society? And not for it alone but for all the little societies organized and carried on in the villages.

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## GARMENTS OF GLADNESS

### A missionary child's view of her little Indian friend.

Tarabai, she is my Indian friend and she lives with her daddy, our cook,
And when she is ready to start off to church how bee-u-tiful she does look!
For Tara is very much older than I—I think she is six, and I'm four,
And that is the reason on Sunday she wears a "lugadi" bought in a store.

It's covered with flowers all printed in white, and its color's a beautiful red;
It almost comes down to the ground when she walks, and one end she wears over her head.
My dresses are little—they just reach my knees, like the girls in American books.
O! Why couldn't I be an Indian girl, and look just the way Tara looks!

## ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

MRS. FRED L. RUSSELL

### THE LYDIA OF ABYSSINIA

By Miss Viola Bayne

Late one morning in January 1925, it was my happy privilege to find Lydia among the patients in the clinic of our George Memorial Hospital. Such a tiny frail body, clad in dirty and worn clothes, hair plaited tightly after the fashion of a Galla woman. Her efforts to make herself understood were much interrupted by a cough that seemed to drain her remaining strength. Her first words were expressed in Galla but very soon she called in to use the English that had once been a part of her. I was amazed at her cleverness, I was attracted by her sincerity, I was arrested by her story.

She had been a member of the American Mission before I was born. Her teacher had been Anna Y. Thompson and how she loved her and talked about her. And soon she asked about Mrs. Watson, and in a very loving and longing way asked about the health of Mrs. Harvey and her family, until, for a few minutes I was caught away into Egypt and seemed to be listening to the roll call of the first Missionaries in Cairo. Big tears came to her eyes; they were tears of joy; she was expressing her heart to someone who might know, someone who at least was interested enough to listen.

Lydia was one of a dozen slave girls freed by the British and given to us in 1887 with $200 for their keep. She had spent her girlhood days in our school in Cairo. Later she was married, and this day she was back in her own land of Abyssinia from whence she had been taken as a slave girl some forty years before. She had recently been in Western Abyssinia but had walked across the country to Addis Ababa where she sought help of the Mission. She was admitted to the Hospital and was the first woman assigned to our new Womens ward. She was tormented by the tubercular germ so was at once assigned to the veranda where she had access to sun and fresh air.

This did not please Lydia. She wanted to mingle with the other patients; she wanted to tell of her days in Egypt; she wanted to ask and tell about her children, yet living in Gorei; she wanted to testify for Christ; she wanted an Arabic Bible. Many and rare privileges were hers, and she soon became the indispensable helper of all. When she was able to be about the wards she was a great help to the sick. Many a cup of water was lifted to a sick one's mouth; she read the Bible to many; some she taught to read; she greeted the new patients with sympathy and tenderness; she was given an Arabic Bible and spent much time studying it: her Sabbath School lesson was always prepared before class time; she coached the Juniors in their work; and mothered the Kindergarten chil-

dren. She won her way by love and sweetness.

In her school work in Egypt she learned sewing and with her needle made clinic aprons, hemmed curtains, marked linen, sewed on tapes and buttons. She delighted in sharing my post; pictures from home were as pictures from her Mother she said. She found a joy in everything I bought and shared everything I received. For one year we were privileged to live as companions in the Hospital and then I came in to new work. But during that time we had many helps from each other and I learned more of her life story. As I left for my work in Gorei she pleaded again, that I try to find her children and write her about them. Many letters followed me to Gorei and many letters found their way to Lydia. She prayed often for her children and hoped someday to find them. They were being held by a native in Gorei, until such a time as a debt of her husband could be paid. The children had not been with her for eight years and the debt was less than forty native dollars.

Late in July the postman brought two letters from Lydia, each telling her story and reminding me that I had promised to help her and that she was still praying and trusting God to bring her children out of bondage. It seemed that Lydia's prayers were not to be answered though her petitions did reach the Throne of God. The next post brought a letter from Rev. Shields telling of Lydia's death. She was privileged to carry on the desires of her soul in that last earthly home until a few days before her death. She had been laid away in the Addis Ababa Cemetery, one of our missionaries, resting and waiting for the return of her children left in slavery here on earth.

Through the office of the English Consulate here, the girls were later found and the Missionaries were privileged to talk with them. The older daughter has not come to us yet, but the younger girl, Farida, about fourteen years of age, came to us at once and has entered our Girls School. We are fond of her and she is now a part of our own household and making promising advances in her work.

She is one of your workers here. Will you not pray that the prayers of her own mother may be answered and that she may continue to draw close to God and advance in love toward her needy brothers and sisters here. Pray that her sister may be drawn into a saving knowledge of the Saviour and that all Abyssinian children now in bondage may be set free.

Dr. Carrie M. Buchanan, our beloved missionary after months of suffering was called home May 13, 1927.

Her life was given in devoted service for the women and children of Egypt, in whose hearts and lives she will live for years to come.

"She is not dead, she speaketh still,
In works of love, in fruits of grace,
In conquering faith, in words that thrill
In peace that wreathed her silent face."

## SUDAN

**Mrs. D. S. Oyler, Editor**

**MRS. D. S. OYLER**
Cut Furnished from The Mrs. George Moore Memorial Fund.

### TRAVELLING IN AFRICA

**By D. N. MacDiarmid**

(This is the first of a series of sketches from a book written by Mr. D. N. Mac Diarmid an Australian missionary in Central Africa.—Editor).

Travelling by camel through the Sudan! How adventurous and attractive it sounds! What a romantic picture it conjures up of the long file of baggage animals, the bright sunshine, the ever-changing vistas opening up along the winding track, the camp under the stars and the light of the camp-fire on the faces of the dark skinned camel men! It all sounds very attractive. Fortunately for those whose work takes them to the Sudan the reality retains much of the romance of the picture, and has a great deal to recommend it.

For one thing, a prosaic but important consideration, it is a comparatively cheap means of transist, despite the number of animals used and their requisite attendants. And if the time of the year is well chosen and the weather neither too hot nor too wet, if there is sufficient good water and a moderate number of birds and larger game to shoot, a journey on horseback or by camel, or even on foot through many parts of Africa, can be thoroughly enjoyable.

But it is not all joy even on the best of overland treks, and sometimes a journey can be very trying and exceedingly uncomfortable. Our first trip at the end of 1920 to the center of the Nuba Mountains Province of the Sudan was the latter kind, though even it contained incidents of a happy nature, and at the distance of seven years the romance and pleasure of it are rapidly obliterating the disagreeable elements.

Our first difficulty was over camels. After nearly two months negotiating, during which we were most hospitably entertained by the C. M. S. missionaries at Omdurman, we concluded what we considered final and satisfactory arrangements for twelve camels and two horses to be ready at El Obeid on a definite date late in November. But on our arrival at El Obeid Railway Station, after a journey of four hundred miles from Khartoum, we were met by the Senior British Official of the Province with the news that, owing to various difficulties, the arrangements about camels had completely fallen through, and we seemed as far off from the real beginning of our journey as ever.

But a few days later we managed to secure, through a native merchant in the Suk (market), fourteen baggage camels for our goods, and two alleged riding camels for my wife and myself. They were promised for five o'clock in the morning of the day we proposed to start, but not until

9 a. m. did the first four of them put in an appearance. However, that did not matter much; no one ever does get off on the first day of an overland journey on the appointed time, and a day more or less in Africa matters not at all. What was really a hardship, however, was that the riding camels turned out to be merely two ordinary baggage animals with riding saddles.

Soon after midday our boxes and sacks and bales of goods, which had been lying in a hopeless pile in the sandy streets of El Obeid, were all safely tied up and hoisted on to the kneeling camels, and with much snarling of the animals and complaints of the owners that the loads were all too heavy, we set off with our faces turned southward.

Those "riding" camels! A real riding camel is a comfortable animal, but a baggage camel is without doubt the most uncomfortable mount under the sun. A riding camel can break out of a walk into a trot, and then the motion is easy and comfortable—when you are used to it. But a baggage camel can not trot, and keeps one, hour after hour, swaying backwards and forwards in the saddle until one threatens to break in two. For two hundred and twenty-five miles we had to sit on those dreadful, swaying animals, except when in the cool of the early mornings we would walk on ahead of our caravan for a few miles, and wait for them to come up to us.

Camping places in the Sudan are determined not by the time nor the distance, but by water. Thus one day we would travel only ten or twelve miles, while next day we would go for twenty-five miles or more, but at no time could we travel at more than about three miles an hour, which is the speed of a walking camel.

The first part of our journey lay through the Province of Kordofan, where the country is extremely flat and monotonous. The great grassy plains were all yellow with the dried grass of the last wet season, and the almost leafless, thorny acacia trees afforded no shade from the blazing sun.

At most of the camping places along the track were rough mud or grass huts with thatched roofs, but sometimes there were no huts, and we camped in the open. How eagerly we scanned the road in front of us, on our route map, when the night's camping place was due to appear. But these places were always farther off than we expected them to be, and sometimes we gave up all hope of ever seeing them. Eight or nine hours at a stretch on the back of a baggage camel is enough to make the stoutest heart hopeless.

At most of the camps it was considered advisable to light fires. The grass and forest lands of Kordofan are the home of many wild animals, and fires are necessary at night. It sounds very well in other people's travels to have to light protecting fires about the camp; but when one has to turn out to replenish the fire every two or three hours during the night, after eight hours on a camel, the romance wears thin. As a matter of fact there is not much danger to human beings from wild animals in Africa unless one is really looking for trouble, but there is constant danger of the baggage animals being attacked. Donkeys seem to be especially attractive to hyenas; I rather fancy that camels smell too strongly even for hyenas.

No account of this journey to the Nuba Mountains would be complete without a special reference to the water we had to drink enroute. For the first two days it was bad, but then for several days it was literally putrid. The shallow pool, called by courtesy a well, would have a yellow scum all over it, and when this was pushed aside a thick, mud-colored fluid was obtainable. All around the pool were the foot-prints of camels, horses, donkeys, and men, and of all

and sundry who had used the road since the last rains had fallen months before. To drink such water in its raw state was almost impossible, though truth to tell, we were once or twice so thirsty that we did drink it. We used to make tea or coffee, and then drink the stuff with our noses held, but even then it was only sheer necessity that made us drink.

This bad water country lasted only about five or six days, and then we found good water, that is to say it was coffee-colored and smelt very badly of donkey, but it was not green and slimy like the water we had found during the first part of our trek.

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## NOTICE TO DELEGATES

Delegates to the W. G .M. S. Convention Pittsburg, Kansas, will be entertained in homes for lodging and breakfast. A limited number of visitors or life members may secure lodging and breakfast in private homes for 50c. Lodging in hotels may be secured from $1.00 to $2.50.

Meal tickets, providing meals during the Convention period—beginning with evening meal 24th and including evening meal Tuesday 28 will be $5.00.

Delegates and visitors please send name and full address as soon as possible to Mrs. C. M. Gibson, 413 West First St., Pittsburg, Kansas.

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## W. G. M. S. SPECIAL FOR PITTSBURG, KANSAS

**Mrs. W. P. Wiegering, R. R. Secretary, 352 Alameda Ave., Youngstown, Ohio**

The following schedule has been arranged for delegates and visitors to W. G. M. S. Convention.

June 23, 1927, Eastern Time

Lv. Pittsburgh .....9:30 a. m. P. R. R. No. 19

Central Time

Ar. Englewood .....7:47 p. m.
Lv. Englewood .....8:45 p. m. C. R. I. & P. No. 3

June 24th

Ar. Kansas City .....9:30 a. m.
Lv. Kansas City .....11:00 a. m. Frisco Line No. 117—326
Ar. Pittsburg, Kansas .....3:00 p. m.

On the going trip the following Pullman rates will apply; Lower $10.50, upper $8.40, Drawing-room $37.50. Returning the lower berth will be $11.00, upper $8.80.

Cars to be placed for occupancy for return trip from Pittsburg, Kansas 10:00 p. m., June 28.

One-way fares to Pittsburg, Kansas from

| | | | |
|---|---|---|---|
| New York | $50.86 | Chicago, Englewood | 21.18 |
| Philadelphia | 47.62 | Columbus, via Chicago | 28.16 |
| Pittsburgh | 35.04 | Kansas City | 4.64 |

**Make Reservations Soon**

The approximate Summer Tourist fares in effect from various points to Denver and Colorado Springs, Yellowstone Park and San Francisco will be as follows:

| | Denver or Colo. Springs | Yellowstone | San Francisco |
|---|---|---|---|
| New York | $93.32 | $162.82 | $132.32 |
| Philadelphia | 88.14 | 157.64 | 133.14 |
| Pittsburgh, Pa. | 68.05 | 137.55 | 113.05 |
| Chicago | 43.05 | 113.35 | 90.30 |
| Columbus | 59.00 | 128.50 | 104.00 |

Please note that Summer Tourists fares to Yellowstone include four and one-half days tour through the park and meals at hotels during that period.

Those wishing to attend the Convention and take any of the above trips will add to the amounts given $9.28 which is the round trip fare from Kansas City to Pittsburg, Kansas.

# Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

## WESTWARD HO!

Most of those who will be attending the Annual Convention of the Women's General Missionary Society will be going from the East. Many will be thinking that Kansas is in the far West. In reality Pittsburg, Kansas, our convention city is more than one hundred miles east of the geographical center of the United States.

There will be a royal welcome awaiting the delegates. There is a spirit of friendliness and cheer among the wide awake citizens of that great state.

Aside from the anticipation of a rich spiritual feast in our convention program the Editor is looking forward with eagerness to visiting the state where so many happy years were spent in service.

"Of Kansas, Sunny Kansas, I am dreaming
No matter where my wandering steps may go
'Neath the sky the star of hope is every gleaming
In Kansas where the sunflowers grow."

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## THE PRESIDENT'S MESSAGE

To the Ladies of the Church:

This is the last message to you until we meet at the Convention, I suppose. Those of you who are planning to come, please talk over with your Thank-Offering, Literature and Temperance Secretaries their problems, find out from those who are leaders of Young Women's and Junior Circles and Societies what they wish they knew about their work; bring these questions and troubles with you to the conferences which are to be held Monday morning during the Convention.

This opportunity to discuss problems is what a great many have requested. If we of the Presbyterial and local societies do not make use of this opportunity the Secretaries of the Board will feel they have prepared for these Round-table discussions in vain. Come with suggestions for interchange of ideas and plans.

Invitations have been sent to more than thirty of our ladies from our four Foreign Fields. What a privilege for us to have this chance of contact and intimate friendship!

Continue to pray that the church and the world may be better for this gathering of Christian women who plan to meet June 24-28 in Convention, not only to learn what great things have been accomplished for God's Kingdom but what remains to be done and can be done if we but pray and help to answer our own prayers by so living and so giving that greater things may be done. LULU E. BUCHANAN

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## SUMMER CONFERENCES AND LEADERS

Santa Monica, California—June 28 to July 3—Dr. George E. Raitt.
North Western, Corvallis, Oregon—July 12-19,—Dr. M. E. Dunn.
Stony Brook, Long Island,—July 30 to August 6—Rev. Earl Miller.
Muskingum, Ohio—July 31 to August 7—Dr. J. K. Montgomery.
New Wilmington, Pennsylvania—August 5-12—Dr. W. B. Anderson.
Monmouth, Illinois—August 6-14—Dr. R. A. Hutchison.
Tarkio, Missouri—August 17-25—Dr. Mills J. Taylor.
Sterling, Kansas—August 24-30—Dr. R. T. Campbell.

## THE MAGAZINE SHOWER

"It is not raining rain to me
It's raining daffodils."

On the morning of June 28 at 9:50 in Pittsburg, Kansas in the United Presbyterian Church, we want to be singing:

"It is not raining rain to me
It's raining MAGAZINES."

Let every Literature Secretary in every congregation see that her society helps to make this a reality by sending some new subscriptions. Give these to your Presbyterial delegate and she will present them at the appointed time at the Annual Convention.

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## A BIRTHDAY CELEBRATION

Yes, we shall be forty years old in August! The August number of THE WOMENS MISSIONARY MAGAZINE will be a special anniversary number. The articles which will be presented will be appropriate for the September programs in the local societies. We hope every society will have a Birthday Party in honor of THE WOMENS MISSIONARY MAGAZINE.

It might be becomingly modest to say "No Presents." But one's friends never pay any attention to such a notice. They insist on bringing gifts. We are sure that those who love the MAGAZINE will want to bring a present to the party. It might help if people only knew what would be most acceptable, so we shall tell you. We should be pleased to receive $4,125.05, to complete the Mrs. George Moore Memorial Fund.

On account of the extra call for the Conservation Fund for our missionary work, this Memorial Fund has not been mentioned for several months. The occasion of the FORTIETH ANNIVERSARY OF THE WOMENS MISSIONARY MAGAZINE will be a fitting time to complete this fund.

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## 554 MILES
## A PERSONALLY CONDUCTED TRIP

Do you want to take a trip in July? Do you want to visit 43 Home and Indian missionaries in 20 different places in the United States and eleven stations among the Freedmen? Do you want to see the institutions supported by United Presbyterian women?

Do you want to see India, Egypt, The Sudan and Abyssinia and look in upon the schools and hospitals and Bible teaching carried on by our 148 foreign missionaries?

Do you want to see what the Women's Board has been doing the past twelve month.

Then start in with the first page of the July number of THE WOMENS MISSIONARY MAGAZINE and go every step of the way. Do you know that the journey will be 554 miles?

If you would take the leaves of the July number and lay them end to end with the odd numbers up, 13,500 copies of this 260 page issue would reach 277 miles. Then take another copy and lay the leaves with the even numbers up and you will have 554 miles of reading matter.

DO NOT MISS A SINGLE STEP ON THIS WONDERFUL TRIP.

# THE WOMEN'S GENERAL MISSIONARY SOCIETY

## Program of Annual Convention, Pittsburg, Kans., June 24-28 1927

FRIDAY EVENING

7:30—Mrs. J. Harper Hutchman, Vice President, presiding.
Devotional service
Greetings from Pittsburg, Kansas, Chairman Local Committee
Response—Mrs. J. D. Sands, President Board of Directors
Music
President's address—Theme: "One God and Father of all, who is over all, and through all, and in all." —Eph. 4:6
Music
Presentation of Local Committee
Presentation of Women's Board of Directors and Womens Missionary Magazine Staff
Our Foreign Missionaries introduced
Our Home Missionaries introduced
Announcements
Credential Committee
Local Committee
Prayer and Benediction—Dr. J. Harper Hutchman
Reception

SATURDAY MORNING

9:00—Morning worship
9:15—Business
Adoption of program
Report of Credential Committee
Roll Call
Appointment of Committees
Music
Reports
Recording Secretary
Statistical Secretary
Treasurer
Financial Secretary
Parsonage Secretary
11:15—Discussion of reports
11:30—Meditation and Inspiration—Mrs. Mary B. Samuel, India.
12:00—Adjournment

SATURDAY AFTERNOON

1:30—Devotional service.
1:45—Womens Missionary Magazine
Financial Report — Mrs. Fannie Moore
General Report—Mrs. John P. White
Junior Missionary Magazine
Mrs. Joseph M. Heagen
Music
2:15—Secretary of Foreign Work
2:45—Secretary of Home Work
3:00—Secretary of Freedmen's Work
3:15—Secretary of work among the Indians
3:30—Discussion of reports
4:00—Meditation and Inspiration—Mrs. Mary B. Samuel, India.

SATURDAY EVENING

Thank-Offering Service

SABBATH MORNING

Worship with the Pittsburg Churches

SABBATH AFTERNOON

2:30—Memorial Service
Miss Jane Martin
Miss Mable Stewart
Mrs. J. D. Brown
3:00—Communion Service
Dr. J. Harper Hutchman in charge

SABBATH EVENING

Foreign Mission Program
7:30—Devotional Service—Leader Miss Lillian McConnell, India
Praise

Prayer—Miss Ella M. Barnes, Egypt
Scripture Reading — Miss Fances Turk, Sudan
Praise
Greetings from India—Mrs. Mary Samuel, India.
Our Women's Work in India —Miss Mary R. Martin.
Educational Work for Women and Girls in Egypt—Miss Anna B. Criswell.
Praise
Medical Work in the Sudan—Miss Blanche Soule
Opportunities in Abyssinia—Mrs. D. C. Henry
Offering
Praise
Prayer and Benediction—Rev. J. H. Hutchman, D. D.

MONDAY MORNING

9:00—Prayer and Meditation — Mrs. Mary B. Samuel.

9:30—Interdenominational Foreign Mission Study Book—1927-28
Presentation and Methods
Music

10:00—Reports
Literature Secretary
Temperance Secretary
Thank-Offering Secretary
Young Women's Secretary
Junior Secretary

11:00—Convention to dissolve into five groups to give opportunity for discussion of problems and suggestive helps for Presbyterial and local secretaries in these five above departments.

12:00—Adjournment

MONDAY AFTERNOON

1:30—Devotional service

2:00—Address — "Preservation of American Ideals" — W. A. Bradenburg, D. D., President of Kansas State Teachers College

2:30—Our representatives from the Foreign Fields

4:00—Meditation and Inspiration—Mrs. Mary B. Samuel.

MONDAY EVENING

Home Mission Program

7:30—Devotional Service — Miss Elizabeth McMillan, Pueblo, Colo.
Shepherds of the Hills—Rev. Howard M. Brittain, Ezel, Ky.
The Worthwhileness of Work Among the Colored People—Rev. W. G. Wilson, Camden, Ala.
Progress of the Work Among the Indians—Rev. W. A. Matthews, Simnasho, Ore.

TUESDAY MORNING

9:00—Morning worship

9:15—Annuity Report

9:25—Women's Association—Miss Annette Little

9:40—Women's Association of the West

9:50—Womens Missionary Magazine Fortieth Anniversary

10:20—Reports of Committees
Resolutions
Place
Credentials
Nominations
Roll Call
Election of Officers—Members of Board of Directors

11:30—Meditation and Inspiration—Mrs. Mary B. Samuel.
12:00—Adjournment

TUESDAY AFTERNOON

1:30—Devotional service
2:00—Our Missionaries in this country
3:00—Home Mission Study Book—1927-28
Presentation and Methods
3:30—Awarding of Presbyterial Silver Cup
Introduction of New Officers
4:00—Quiet Hour
4:30—Adjournment

TUESDAY EVENING

7:30—Devotional service
Music
Address — Mrs. Mary B. Samuel, Rawalpindi, India
Announcements
Music
Consecration Service—Mrs. H. C. Campebell
Prayer and Benediction

## THE WOMAN'S NATIONAL COMMITTEE FOR LAW ENFORCEMENT

Plans to govern the attitude of the Woman's National Committee for Law Enforcement and its state branches in the 1928 elections were made at a meeting in Providence, R. I., on May 10 and 11, at which prominent speakers discussed the main topic, "The Constitution of the United States Shall it be Nullified."

"Shall we consider for the office of President of the United States any man who officially or personally opposes any part of the Constitution," was one of the questions with which the women dealt in an open forum. They presented methods of getting dry planks in party platforms and dry candidates on party tickets for the coming elections and discussed their own attitude toward the respective parties in the event that they are not satisfied with the 1928 platforms and candidates.

Many notable speakers outlined ways in which women must come to the aid of the government by securing more authority within their political parties, educating the public to the dangers of disobedience to law and disloyalty to the nation, watchfulness over newspapers, magazines and books, promotion of law enforcement, teaching in schools and colleges, organization of community opinion and urging the church to stand for law and order.

8,000,000 women members of nine national organizations are affiliated with the Law Enforcement Committee, including the General Federation of Women's Clubs, the Young Women's Christian Association, the Congress of Parents and Teachers, the National Council of Women, the Woman's Christian Temperance Union and various church Federations.

"Although our various cooperating organizations take no direct political action through our national committee, we are convinced that candidates and platforms must not evade the issue in the 1928 elections," said Mrs. Henry W. Peabody of Beverly, Mass., national chairman.

The Providence convention was the occasion for the issuing of a new textbook, "We the People and Our Constitution," which will supplement the first book issued by the committee, "Save America," of which more than 100,000 copies have been sold. The new book will contain a review of the Constitution and facts and speeches suitable for individual use and group study. In addition the committee will continue its "know-your-courts" campaign in which thousands of women all over the country have participated. Mrs. Boobyer and Miss Milligan attended this conference.

# Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

## THE LOST THANK-OFFERING BOXES

How dear to my heart are those Thank-Offering boxes.
Those Thank-Offering boxes they gave us last Fall,
So careful we've kept them, so choice we've been of them.
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those Thank-Offering boxes,
Those Thank-Offering boxes they gave us last Fall?

They asked for our dollars, our dimes, and our nickels,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'er-flowing
Those Thank-Offering boxes—Oh! long, long ere this.

The heathen are dying, they're groping in darkness,
They cry, "Come and help us," to one and to all.
But what shall we do and oh! where can we find them,
Those Thank-Offering boxes they gave us last Fall?

At last we have found them, those Thank-Offering boxes,
In depths of the dresser drawer tucked out of sight;
Buried deep under gloves, laces, ribbons and feathers,
Yes! hidden in corners as dark as the night.

Oh! had we but put them, where we could have found them,
We'd have them quite full just as likely as not.
We wanted to fill them when last fall we took them,
But laid them away and just simply forgot.

Every day is a day to make good resolutions.
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those Thank-Offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickel,
We'll ever remember the heathens' loud call,
We'll not only pray, but those Thank-Offering boxes
Shall be filled to o'er-flowing for the "Ingathering" next Fall.

—Adapted from poem in "The Indicator."

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## NEW THANK-OFFERING SECRETARIES

The last few days have brought many letters from our readers asking what are the duties of a Thank-Offering Secretary of the missionary society.

Many new secretaries have been elected in many societies and to all we say *Welcome.* You have been chosen by your society to a very important work. There is no work greater than directing the members of your society to recognize God as the giver of all their blessings and that they should express their gratitude to Him by their Thank-Offerings.

Wishing to help you in this new work I suggest the following: Plan something on the subject of the Thank-Offering for each meeting of the society. The set of Thank-Offering Questions for the monthly program will be very helpful.

See that each member has a Thank-Offering box and uses it.

Set a goal as the amount your society should give in your next offering.

Start a file of clippings on this subject. You will be very much surprised how many things you will find on this subject in your reading.

Make good use of all literature and

supplies of the Thank-Offering Department. You will find in the List of Supplies many leaflets and suggestions that will help you in making a very interesting program for each month of the year.

Cultivate the soil each month of the year and you will rejoice at the abundant ingathering in the closing months of the Thank-Offering year. Each presbyterial has elected a Thank-Offering Secretary to help you in your local work. Write her for suggestions and also invite her to come to at least one meeting of your society each year. She will bring you a splendid message.

Keep in touch with all the work of the women by reading *The Womens Missionary Magazine* and *Junior Magazine.*

In all your plans give prayer the first place. Begin, continue, and end your efforts in prayer. Earnest, persevering prayer can do great things in increasing our gifts for the Lord's work.

## A REQUEST

If a Presbyterial Thank-Offering secretary has been elected since the report was sent to the Statistical Secretary April 15, 1927 please send the name and address to 905 Publication Building. Last year many letters and packages of report blanks were returned and much extra work required in trying to find the Presbyterial Secretary.

## KEEP IN MIND

### God's Part

He daily loadeth us with benefits. —Psalm 68:19.

His mercies are new every morning.—Lamentations 3:23.

No good thing will He with-hold from them that walk uprightly.—Psalm 84:11.

He openeth His hand and satisfiest the desire of every living thing. —Psalms 145:16.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.—Psalm 34:15.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.—1 Corinthians 2:9.

### Our Part

I will bless the Lord at all times: His praise shall continually be in my mouth.—Psalm 34:1.

I will sing of the mercies of the Lord forever.—Psalm 89:1.

I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord.—Psalm 116:17.

Every day will I bless thee and I will praise thy name forever and ever.—Psalm 145:2.

I will give thanks in the great congregation: I will praise thee among much people.—Psalm 35:18.

To thee, Thank-Offerings I will give
And on God's name will call.
I'll pay my vows now to the Lord
Before his people all.—Psalm 116.

# Life Members

### SENIOR LIFE MEMBERS

**$25.00 Each**

**Beginning April 1, 1927**

**Ending May 1, 1927**

13. Mrs. James K. Hanna, New Castle, Pa. By Mrs. G. N. Duff.
14. Marie F. Tait, Cairo, Egypt. By Y. W. M. S. of 2nd Mercer.
15. Mary E. White, Greenville, Tenn. By Mr. and Mrs. L. E. White.
16. Margaret J. Noble, St. Marys, Ohio.
17. Mrs. N. D. Noble (In Memoriam). By her daughter, Margaret J. Noble.
18. Mrs. Margaret Farmer, Lisbon, O. By a friend.
19. Mrs. T. A. Burneson, Lisbon, O. By her daughters, Mary and Viola.
20. Mrs. J. U. Gribben, Columbus, O. By W. M. S. of Neil Ave. Church.
21. Mrs. S. J. E. Huston, Bolivar, Pa. By her husband.
22. Mrs. Samuel Mack, New Florence, Pa. By Mr. and Mrs. D. S. Mack.

# Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

## NEW YOUNG WOMENS' SOCIETIES

As it usually happens a long list of societies organized during the year and not reported earlier or organized about the close of the year is presented to you in this month's issue of the Magazine. Because of the number reporting, only names and membership will be given.

Wheeling Presbyterial; Cadiz Y. W. M. S.

Colorado Presbyterial; Bristol Sarah Adair Society, 8 members.

Oklahoma Presbyterial; Guthrie Y. W. M. S.

Southern Illinois Presbyterial; 1st St. Louis .Priscilla Alden, 19 members.

Allegheny Presbyterial; Hampton Olive Brown Stewart Circle, 10 members.

Los Angeles Presbyterial; Los Angeles Occidental Y. W. M. S., 15 members.

Kansas City Presbyterial; Kansas City, Kansas Tri Delta Epsilon, 25 members.

Mansfield Presbyterial; Iberia Westminister Guild.

Ohio Northwestern Presbyterial; Huntsville Y. W. M. S., 7 members.

Chartiers Presbyterial; Mt. Pleasant Romaine Russell Circle, 24 members.

Butler Presbyterial; 2nd Butler Jean Campbell Society, 13 members, Ebenezer Jane C. Smith Society, 12 members.

Monmouth Presbyterial; 2nd Monmouth Y. W. M. S.

Boston Presbyterial; Ist Boston Y. W. M. S., Boston Presbyterial, Quincy Golden Circle.

Spokane Presbyterial; Spirit Lake, Idaho Y. W. M. S.

It is to be hoped that churches needing to form societies to take care of their teen-age girls or their young women will attend to this either during the summer months or surely by September.

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## YOUNG WOMENS' SPECIAL FUND

It was our hope that this year enough special fund would be received to complete the salary of our latest worker, Miss Mary Coie of Wadi Halfi, Sudan. The total received was $8,414.50, just about $215 short of the amount asked. Several societies have not yet begun to contribute to this fund. Others are not beginning to pay the $1.00 per member average. You say you cannot do it. May we be permitted to use some plain illustrations. Every girl who can afford a daily paper can afford to pay $1.00 a year to this fund. Any girl who keeps her hair properly trimmed in the many styles of hair-bob, or who visits the hair dresser for a marcel for her long hair can afford $1.00 a year to this fund. If you can afford to use one two-cent postage stamp a week, could you not venture another such sum on the Y. W. Special fund?

These facts are plain.

Are they convincing?

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## THE "10 POINTS"

Plainly they were too difficult! No, not all, for many societies qualified on all but one or two. Some societies returned the report slip without at-

tempting to answer one point. Surely they were qualified to answer a few at least. Others held these report slips, keeping entirely to themselves their thoughts on the matter. Read the July Magazine to see what our standard for next year is to be. Don't you think you should try to be a real wide-awake society? Don't you feel that you should endeavor to conform to the plan for the year? Do you know that your interest or lack of interest in the general plans to be followed is either enlivening or dispiriting to your own membership? Will you not make a real effort this new year for next May, 1928 our department will celebrate its *25 birthday,—its silver anniversary*

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## HOUSECLEANING!

What does this word mean to you? A time when you slip off while some body else is busy on wall, or floor, or attic or cellar? Not for most of us! My, the rubbish that accumulates in a year's time! At least it seems to be but rubbish when it is piled up before you. The longer you look at it the more useless it appears and its bulk grows larger and larger! Ever have that feeling?

It is true that houses gather rubbish, how about our lives? Do we become so busy that we cannot do anything to our satisfaction? Is our time so taken that we have no time to do the things we ought to do?

Some boys wanted a tennis court, a perfectly fine place for boys to spend some leisure hours. There was a vacant lot at their disposal, but it was filled with tin cans, brick, stone, broken glass, weeds and some grass. The boys wanted that tennis court enough to give brawn and sweat to it. They got busy. One pulled weeds, another collected stones, bricks, and glass. One removed the debris by wheel-barrow while a fourth carfully scraped off the last vestige of grass. It required a week or more of diligent labors to convert the vacant lot filled with rubbish into a sure-enough tennis court. They wanted that court enough to push aside every obstacle which impeded their desire—a tennis court. What a lesson we can draw from this illustration!

Perhaps every one of our lives might profit from a house-cleaning. Our habits may need cleansing or a readjustment. Our time may be *filled,*—but how?

A woman was speaking of a friend who had been religiously reared, hence it would be expected that she would become a pillar in missionary activities. Instead, she was giving perhaps two or three days a week to bridge-luncheons and had exhibited little interest in church work except the Sabbath morning services. Careful thought would make one decide that a useless habit was being formed, valuable time was being squandered, a stumbling-block was being thrown down before some weaker Christian or before a worldling and another person was having thrust on her the burden of work which this thoughtless woman should have assumed herself. Rubbish was it?

Some are so obsessed apparently by their houses that they allow them to take their time, thus leaving no time for Christian service or education. Even a house may become rubbish to one. Cleanliness is most essential; also, order, but Solomon says there is a *time* for everything.

Some even give their family as an excuse for not being active in the missionary society. There are some activities in which even a mother may engage and she owes it to her children to set them a good example in good works and uplifting service. God never expected his gift of children to keep mothers on a dead level and devoid of opportunity to be altruistic outside of the home circle and for His glory.

Be sure when giving a reason for inactivity in the church, that you

have a real reason and not a stack of rubbish piled up between you and your known duty. "Watch yourself and see if you cannot make room for the things you really want to make room for," so said one who knows human nature and is acquainted with God.

### A MESSAGE FROM THE SOUTHLAND

Henderson, North Carolina

Dear Friends:

We at Jubilee Hospital are very busy. As I write, the private rooms and all the wards are full. The past year we have served 274 patients. Of these, 83 were surgical cases, 150 medical and several little ones have come to gladden the hearts of their parents. If the present rate of patients continues, the record of the new year will far surpass that of the one just closed.

The hospital treats during the year a good many free patients because of the help given it by the Duke Endowment fund. One dollar per day for each patient is the allotment. This enables the hospital to minister to some who might otherwise suffer.

The health officer of an adjoining county brought in a little boy about two years of age who needed care very much. Three of his brothers and sisters had died of some disease superinduced by poverty. He was emaciated and weak. No one expected him to live. After proper treatment he began to show improvement. Now he wakes with the birds and sings and sings. He is becoming so active that he has to be placed in his crib in order to keep him in one place.

Patients and all have become so attached to our little friend that, if it were advisable or possible, we would adopt him. This is not possible of course, so we shall have to find a home for him. The health officer says he cannot go back to his so-called home.

Mrs. Maggie Smith, a recent graduate from the nurse-training department of Jubilee Hospital, has been appointed head nurse in the operating-room of the Richmond Memorial Hospital, Greensboro, N. C. Her salary is evidence of her worth. She was formerly in the employ of the County hospital at a figure lower than the salary missionaries receive. She left this work carrying the good wishes of the authorities; also a very fine recommendation.

Trusting this will give you some idea of our work, I am

Yours truly,

MRS. EVA JOHNSON ADAMS, R. N.
Superintendent
A Young Women's Special Worker

## Methods

More programs have been received since last months' Magazine went to press. Part of the suggestions will be given you at this time. If you are pleased with any program in particular and wish to look over it, please give specific directions when writing for the loan of programs. Another matter: If you wish programs made up by a young womens society, kindly say so as the office in filling your order, is at a loss to know what should be sent to you. The collection is made up of programs from the W. M. S. the Y. W. M. S. and the Teen-Age Circle.

2nd N. S. Pittsburgh (W. M. S.) has sent a copy of its program. The correspondent is Mrs. Charles McCandless, 608 Taylor Ave., N. S., Pittsburgh, Pa.

This little poem is passed on:

"Is your place a small place?
Tend it with care.
He set you there.
Is your place a large place?

Guard it with care.
He set you there!
What e'er your place,
It is not yours alone,
But His, Who set you there."

This program contains a special meeting for mothers and daughters.

The Third Church, Washington, Pa. Y. W. M. S. uses the program issued by *The Womens Missionary Magazine*. It seems to find this style of program quite acceptable. Miss Sara Grandstaff furnished a copy of the collection.

Miss Beryl McKee, 429 First St., Butler, Pa., has sent in the Jean Black Circle year book. A page of rules for every day life is found near the first of the booklet. This society sends delegates to the New Wilmington Conference and to Presbyterial. A place for these reports is planned. The "10 Points" leading to a pennant has one item, a rally for the young women, either at presbyterial or at a different time. Ask this Circle if it benefits by attending these meetings. On the last page of this program are printed the names of the Life-Members of the Circle.

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## YOUNG WOMEN'S MISSION CIRCLE, SIXTH U. P CHURCH, NORTH SIDE, PITTSBURGH

As March brings about the close of our fiscal year, the following girls were elected to office: President, Miss Mary Howells; Vice President, Miss Margaret McCreery; Treasurer, Miss Maud Highton; Secretary, Miss Emma Zilian; Financial Secretary, Miss Edna Knight; Corresponding Secretary, Mrs. Hazel Kunze; Thank-Offering Secretary, Miss Helen Falkenstein; Literary Secretary, Miss Burd Cochrane; and Editor, Mrs. Margaret Baughman.

Miss Margaret Jackson, retiring President, was presented with a beautiful bouquet of sweet peas, in a Japanese vase, while Miss Mary Howells, our new President, received a corsage of sweet peas. Table decorations for the evening were in green and white. Ferns formed the centerpiece, surrounded by pussy-willow. Vases of roses and sweet-peas were on each table. Varicolored bags were at each plate, every girl present receiving one. These are to be known as Sunshine Bags, and every day the sun shines, we are to put a penny in the bag. At the end of every three months, the money is to handed to the Chairman of the Sunshine Committee, to be used in scattering bits of happiness throughout the year.

All the girls present received a peanut, but instead of finding the kernel inside, she found the name of one of the girls in the Circle, together with her address and telephone number and her birthday. Every holiday, or on her "Peanut Sister's" birthday, or any day at all, she is to send her a card, or telephone her, or in some way communicate with her. But, no one is to tell who her "Peanut Sister" is, until at the annual meeting, next March. If she tells, there is a *penalty* of *One Dollar*.

We are looking forward to a prosperous year, and with the co-operation of all the members of our Circle, and under the leadership of so capable a President as Miss Howells, we feel that our goal will be reached.

MARGARET M. BAUGHMAN

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The following prayer is being offered each week in the Madras Union Christian College, India, showing how eagerly Christians in the Orient are watching the Temperance Movement in the United States.

"We beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

# Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A very unusual experience is ours in the year which closed April 15, 1927. We have only elected one new missionary since the party sailed in the fall of 1926. We have been praying that the Lord would choose and call those whom He had planned to send to our fields, so we feel it is for some wise purpose that this unusual condition prevails. It has not happened in our entire experience of forty-one years. The need is as great as ever, and in some places greater than ever. The most needy place at present writing is in our work in Khartum North. Twelve workers in the Sudan were reported to the annual meeting last July. Since that time Miss Turk, Miss Denny and Miss Soule came home on furlough; Miss MacKenzie for health reasons and Miss Madeline E. Wilson on account of the health of her Mother, and Miss Herron and Miss McKnight will be on the ocean on the way home by the time this reaches your hands. That makes seven out of the twelve off the field, leaving Miss Grove entirely alone in the Girls' School, Miss Huffman alone in Nasser and Miss McIntyre alone in Omdurman.

The Sudan Mission has asked that we endeavor to secure a missionary who has some experience in domestic science work, that she may take charge of the domestic affairs in the Girls' Boarding School and also have classes in Domestic Science, so that when they go to their homes the girls may know how to prepare more healthful and appetizing meals for their family. The Mission has also asked that we send a kindergartner to the school, as Miss Herron is coming home on furlough. Won't all who read this unite with us in prayer that the Lord will select and send these two, much desired workers to our school in Khartum North.

We are happy to report that the health of the Misses Denny and MacKenzie seems to be improving, although they are not yet in normal condition.

We hereby express our gratitude to our heavenly Father for answered prayers concerning our workers in Addis Ababa, Abyssinia. The latest word from Dr. Pollock is that all those who were afflicted with typhus fever are improving. Miss Ewing was able to write a letter in her own hand, and the crisis had passed favorably in the cases of Mrs. Pollock and Miss Beatty. Helpers were raised up in this dire emergency for Dr. Pollock. Two nurses who had been trained in a Swedish Mission were secured and our own Miss White and Miss Davidson assisted very ably, and also two English ladies living in Addis Ababa. It takes about a month for a letter to travel to us from Addis Ababa, so as we are not having any cables we are resting comfortably in the assurance that all are getting well. Dr. and Mrs. Finley and Miss Brooks of Assiut Hospital are no doubt there by this time. The Egyptian Mission, with the consent of our Board of Foreign Missions, loaned Dr. Finley to us for a year to assist Dr. Pollock. Anyone who has ever known anything about Dr. Finley's wonderful work in Assiut Hospital will rejoice with us and with our friends in Abyssinia that he has been sent to them, even for such a short time.

The health of all our other workers in Abyssinia is good, according to last reports. Dr. Pollock writes that he is very happy over the arrival of new bedsteads, crutches, wheel chairs, etc.

A letter from Dr. Grant of the Martha McKeown Hospital in Tanta, Egypt, expresses the hope that the missionary societies will send Tanta Hospital some rugs, similar to those

that were sent to the Mary Clokey Porter Girls' Boarding School. He writes that the rugs were so nice and so suitable and that Tanta Hospital needs them so badly that he just wondered if an appeal might not be made. "A word to the wise is sufficient," and so is a word to the members of our missionary societies. They respond most generously to any appeal that is within their power to grant, so we feel confident that Tanta Hospital, long before this time next year, will have all the rugs it needs.

We are still praying that the Lord will send the money for the addition of the story that is still lacking in that building. Look at the picture of the hospital and you will see that one part of it is a story lower than the others. The rooms are badly needed for patients. Another great need is a dormitory for the nurses. We know the Lord will send the money for these much needed improvements in His own time. It was not included in the Egyptian Survey, so even if we had New World money, we could not use it for this object. It will have to come from some other source. We have been wondering if some thankful hearted person would not like to undertake these buildings as a memorial to some loved one. Let us pray the Master Who said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven," then the prayer of faith will surely bring about the money for the much needed enlargement of this hospital which is doing such wonderful work in the Delta.

We are anxiously looking and longing for the report of the building committee of the Mary Clokey Porter Girls' Boarding School. There are delays, we know, but we are certainly hoping it will reach us in time for our annual report.

The kindergarten equipment for the Mary Clokey Porter Girls' Boarding School was shipped a day or two ago. We know all of our Juniors will be glad when they remember what they have done for the kindergarten children in Tanta. Who can tell how many of these little children will be led to know and love the Saviour because of this kindergarten work which the children in America made possible?

Miss Anna Y. Thompson has not been very well lately. We hope that she may be speedily restored to health to continue the wonderful work which the Lord has permitted her to do for more than fifty-five years in that far away land.

The numerous friends of Dr. Carrie Buchanan, who has been associated for so many years with our work in Egypt, will all be grieved to learn that her condition is very serious. She is, as you know, in Long Beach, California, living in the home of Miss Helen Sill, with whom she was so well acquainted during Miss Sill's labors in Tanta Hospital in Egypt. Her sisters, Mrs. Crooks and Mrs. Giffen, are both with her. Nothwithstanding her intense suffering, she is still the cheery, bright, unselfish Christian that she has always been. Her prayers and her letters are full of pleas for the betterment of the work in Egypt. Not a single murmur escapes her lips. She knows that her Master makes no mistakes. Let us all continue to pray that if it be His will this wonderful life may long be spared to work for the upbuilding of the Kingdom.

In arranging for the work of the Girls' College, Cairo, Egypt, three missionaries were elected whose furloughs become due in the same year. It therefore became necessary for the Mission to ask that two of them be allowed to go on furlough a year ahead of time and, after correspondence with the Board, it was decided that Miss Estelle Robertson and Miss Mary Frances Dawson should come home on furlough in the spring of 1927. On May second a cable was received, which, decoded, read that Helen Martin was ordered home on

account of health and that therefore the furloughs of Miss Dawson and Miss Robertson would be delayed until the spring of 1928. We are eagerly awaiting letters of information. Miss Martin's illness must have been rather sudden, as she was quite prepared to stay over another year. Our plans are not always His plans, so we are praying that this change in the plans for Egyptian furloughs may be in accordance with His will and be one of the "All things" that work together for good to them that love God.

With these exceptions, as far as we know, the health of all our missionaries in Egypt is good.

Miss Ruth Work writes that her foot is slowly improving so that she is now able for regular service.

Money has been sent for the purchase of land in Beni Suef for a community center, but up to date no report has been made of its purchase.

The much desired and long expected new site for the Sialkot Memorial Hospital has at last been purchased. A letter from Mr. Mercer says it contains eight acres and is very admirably located near the railroad. Now we are facing a dilemma. We cannot undertake the new building without money. The money with which we expect to erect the new buildings is to be obtained from the sale of the present building, and we cannot sell the present buildings until the new ones are ercted, otherwise all hospital work would cease. The money for the purchase of the land was obtained by the action of the Mission in abandoning the erection of three bungalows, thus allowing the money that was intended for them to be used for the purchase of the land. We are praying that the Lord will show us His plan for the erection of these new buildings, so that they may be opened for His service free from all financial obligations.

A letter from Dr. Faith Reed announces her arrival and that she is hard at work in studying the languages in the Punjab. She has a slight knowledge of Arabic, which we hope will be of some assistance to her. She says that she was much benefitted by the five months' course in the School for Oriental Diseases which she attended in London. She stopped off to visit her Father in Egypt, but owing to sailing arrangements had just a very few brief days with her friends there. How glad we all are that India now has four women doctors. We wish we had four more, because there should be two doctors in every hospital that we have, so that when one comes home on furlough the hospital would not be left without a physician.

Dr. Simpson writes enthusiastically about the beautiful new ward of twelve beds that is about completed for the Good Samaritan Hospital in Jhelum. You will remember the story of the Rajah who gave us the land and about Lady Irwin's and Commissioner Wilson's visit to the Hospital, which resulted in the Government's donation of Rs 5000 for the erection of this ward. The other wards of the hospital only have six beds, but this ward is to have twelve beds and it is a well lighted, airy and substantial building. We know that you will be just as happy to know about it as Dr. Simpson is, and that you will all unite with us in praying that every patient in that ward may learn to know and love the Great Physician, Jesus Christ.

Here follows a list of donations toward the equipment of the George Memorial Hospital in Addis Ababa, received from April 15, 1926 to April 15, 1927:

**ALLEGHENY PRESBYTERIAL**

W. M. S., Forest Ave. Church, Bellevue, Pa.
7 Turkish towels
7 Linen towels ..... $ 8.00

**CALEDONIA PRESBYTERIAL**

1. Dorcas Circle, Rochester, N. Y.
24 Dozen safety pins, dressings, etc. ..... 38.60

2. McClellan Class, Rochester, N. Y.
   27 towels ..... 5.40
3. Mrs. A. W. Fraser, Rochester, N. Y.
   5 towels ..... 1.00
4. Miss Elizabeth Turnbull, Rochester, N. Y.
   17 Wash cloths ..... 1.50

**ILLINOIS SOUTHERN PRESBYTERIAL**

1. Sparta Women's Missionary Society
   25 rag rugs ..... 25.00

**JUNIOR EXHIBIT FROM W. G. M. S. CONVENTION, MONMOUTH**

1. One box of dolls and toys

**MONONGAHELA PRESBYTERIAL**

1. Y. W. M. S., 6th U. P. Church, Pittsburgh, Pa.
   18 unbleached sheets ..... 18.00
   16 Hospital gowns ..... 25.00
   106 Towels ..... 27.00
   78 Pillow Slips ..... 24.00
2. Eleventh, West End, Pittsburgh, Pa., Y. W. M. S.
   2 Nursery Rhyme Quilts ..... 7.00
   14 Baby Kimonos ..... 8.00
   5 Baby Shirts ..... 1.25
   2 Baby shawls ..... 1.00
   5 Baby wash rags ..... .30
   16 Crepe Paper Baby Dolls

**ROCK ISLAND PRESBYTERIAL**

1. Third Rock Island W. M. S.
   12 Bath towels ..... 6.00
   1 Vacation School Quilt ..... 2.00
2. Aledo Junior Missionary Society
   6 wash cloths ..... .30
   1 bath towel ..... .35
   2 bibs ..... .40
   1 Baby quilt ..... 1.00
   1 "Ragged Ann" doll ..... .25
   2 rolls bandages
   111 postal cards and Sabbath School Cards
3. Aledo W. M. S.
   1 bar soap ..... .05
   2 tea towels ..... .10
   1 tray cloth ..... .25
   11 wash cloths ..... .55
   2 pillow slips ..... .05
   2 sheets ..... 2.00
   5 bath towels ..... 1.25
   13 hand towels ..... 1.95
   15 napkins ..... .75
4. Little York
   14 towels ..... 2.10
   20 wash cloths ..... 1.60
5. Cedar Creek W. M. S.
   4 sheets ..... 5.00
   12 face towels ..... 1.50
   4 pillow slips ..... 1.60
   7 wash cloths ..... .70
6. Cedar Creek W. M. S.
   4 sheets ..... 5.00
   4 pillow slips ..... 1.60
   12 face towels ..... 1.50
   7 wash cloths ..... .70
7. Moline W. M. S.
   10 linen towels ..... 3.50
8. Moline Carol McMillan Circle
   6 bath towels ..... 3.00
   6 wash cloths ..... .75
   2 sheets ..... 2.50
9. McClellan Heights, Davenport, Iowa, W. M. S.
   12 bath towels ..... 3.60
   1 dish cloth ..... .10
   1 package gauze ..... .10
   1 huck towel ..... .15
   4 wash cloths ..... .20
10. Hanover W. M. S.
    9 pillow slips ..... 3.60
    5 towels ..... .90
    2 bath towels ..... 1.00
11. Hanover Helen Ferrier Circle
    6 Wash cloths ..... .60
    4 sheets ..... 5.00
    6 bath towels ..... 3.00
12. Hanover Junior Missionary Society
    10 tea towels ..... 1.50
13. Viola W. M. S.
    1 sheet ..... 1.25
    2 pillow slips ..... .50
    4 towels ..... .40
14. First Rock Island W. M. S.
    6 towels ..... 1.50
    4 pairs pillow slips ..... 3.20
15. First Rock Island Kate Hill Circle
    6 bath towels ..... 2.10
    6 wash cloths ..... .75

Here follows a list of the donations sent to the Mary Clokey Porter Girls' Boarding School, Tanta, Egypt, since the report made in the June, 1926 Magazine.

**COLORADO PRESBYTERIAL**

1. Canon City, Colorado Missionary Society
   4 rag rugs ..... 14.00

**LAKE PRESBYTERIAL**

1. Dr. Ella Collins' Bible Class, Linesville, Pa.
   7 rag rugs

**OHIO NORTH WESTERN PRESBYTERIAL**

1. W. M. S., Huntsville, Ohio
   13 rag rugs

**OMAHA PRESBYTERIAL**

1. First Omaha W. M. S.
   6 rag rugs
2. Dunbar W. M. S.
   2 rag rugs
3. Murray W. M. S.
   3 rag rugs
4. South Omaha Y. W. M. S.
   1 rag rug
5. North Bend, Nebraska W. M. S.
   4 rag rugs
6. Central Omaha W. M. S.
   5 rag rugs

**MONONGAHELA PRESBYTERIAL**

Mrs. J. C. Hare, Pittsburgh, Pa.
1 Gate-leg table

**ROCK ISLAND PRESBYTERIAL**

1. W. M. S. and Y. W. M. S., Sunbeam Congregation
   8 rag rugs

The cash donations have already been printed in the Treasurer's report and do not appear here.

We are all eagerly looking forward to Mrs. Mary Samuels' itinerary in this country. She was expected to arrive with nine of our India missionaries on May first, and is to leave America with the party that sails for India in September. This gives her about four months in this country. She will attend the Convention in Pittsburg, Kansas, June twenty-fourth to the twenty-eighth. She goes to Keswick Conference from July twenty-third to the thirty-first, to the New Wilmington Conference from August fifth to the twelfth and to the Tarkio Conference August seventeenth to the twenty-fifth, so you

**MRS. MARY B. SAMUEL, OF INDIA**
**Who will lead the Quiet Hour services and make the closing address of the Annual Convention.**
**Cut furnished from The Mrs. George Moore Memorial Fund**

see that that takes a little more than five weeks just for conferences, then Presbyterials and congregational societies are all eager to have her. We are finding it quite a difficult undertaking, because she must have time to travel in between places and we must conserve her health and strength as much as possible. Pray that she may have the guidance of the Holy Spirit in all she undertakes to do and say for the upbuilding of the Kingdom. Pray that what she sees of work in America may strengthen her faith and encourage her heart to undertake still greater things for the Master in India and

that her health and the health of her family may be precious in His sight, and that the entire Church may receive new inspiration and consecration for foreign mission work.

Pray that the coming Convention in Pittsburg, Kansas, may be the most spiritual ever.

Pray that the Lord will thrust out those whom He has chosen for work in foreign fields and that both Boards may be able financially and in every other way to send out those whom He has called.

Pray that the members of the Missionary Societies may be multiplied and many new readers of the Magazine be secured.

Pray that divine wisdom may be given to all the Boards of our Church as they plan for the work of the year upon which we have entered, that the word "retrench" will not be found in any of our dictionaries, but we will all hear the Lord saying, "Go forward," "Lo I am with you always, to the end of the World."

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# Junior Department.

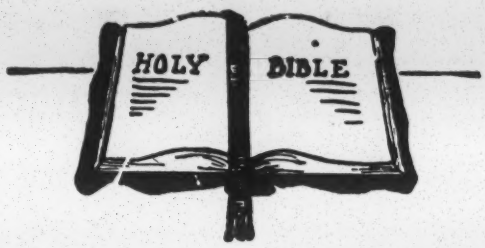
MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Announcement will be made at Pittsburg, Kansas of the Presbyterial that has won the honor of first receiving the new silver trophy cup. This is awarded for having made the highest per cent of increase in membership during the year just closed. Very commendable work was done by a number of Presbyterials. Begin work now to win this trophy for your Presbyterial the coming year. Very few Presbyterials are fully organized. New societies in your Presbyterial will help greatly to increase the total membership. There are children in every congregation who ought to be in the Junior society and are not. If societies are active and accomplishing something, the children will want to belong. They love to be doing things. There must be enthusiasm to win and keep the Juniors. Children are full of youthful enthusiasm and give eager response when appealed to in the right way. Become a missionary enthusiast and win others by your own enthusiasm.

A Rally of the Juniors of Los Angeles Presbyterial was held on May 21, at Long Beach, California. We hope to have an account of this Rally later.

The following new societies not before announced were reported in the annual reports.

Lawrence, Mass., 21 members.
Ist Chicago, Ill., 6 members.
Akron, Ohio, 25 members.
4th Akron, Ohio, 20 members.
Manhattan, Kans., 11 members.
Ontario, Ore., Idaho Presbt., 18 members.
2nd Washington, Ia., 22 members.
Culver City, Calif., 12 members.
Superior, Neb., 11 members.
Drexel Hill, Philadelphia, Pa., 10 members.
Wynnefield, Philadelphia, Pa., 12 members.
McClellan Heights, Davenport, Ia., 13 members.
1st Rock Island, Ill., 7 members.
Oak Grove, Rock Island, Ill., 17 members.
California, Ind., 20 members.
Ist Toledo, Ohio, 15 members.
1st Wilmerding, Pa., 18 members.

## BIBLE  READINGS



1. Prov. 28:13
2. Isa. 64:6.
3. Isa. 61:10.
4. Gen. 3:21.
5. Heb. 9:22.
6. Gen. 3:17.
7. Gen. 3:22.
8. Rev. 22:1, 2.
9. Rev. 22:1, 2; 21:2; 2:7.
10. Rev. 22:14; 2:7.

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11. How did God keep our first parents from the tree of life?
12. Where in the New Testament do we read of the character of Abel?
13. What was the real difference in the offerings of Cain and Abel?
14. What did a New Testament writer say about Abel's sacrifice as opposed to Cain's?
15. Who called Jesus the Lamb of God?
16. Where is Jesus spoken of as a sacrifice "without spot?"
17. "Vengeance is mine, etc."—where found?
18. Where in the New Testament is Jesus spoken of as "a man of faith?"
19. Where recorded that Enoch prophesied?
20. Who guided those who wrote the Bible? In other words, was the Bible man-made?

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# Temperance and Reform

**MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.**

### PROGRAM FOR CHRISTIAN CITIZENSHIP MEETING

Singing and Prayer

Scripture

Reading of Article, "Irrepressible Influence" (August 1926 number of *The Womens Missionary Magazine* to the close of the quotation "There is a woman at the beginning of all great things.")

Informal discussion of the following questions:

1. Are women doing all they can for temperance and reform?
2. What *can* we do more than we did last year?
3. What percent of the women present voted at the last primary election? At the general election?
4. Is the primary vote important?
5. Must women answer to God for the neglect to help put good men into office?
6. What are some of the reasons why women do not vote? How can they be overcome?

Presentation of the playlet, "The Slackers."

Singing of "America."

Closing prayer.

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Mrs. D. M. McKenzie of Clinton, Pa., originated this plan and the questions, and called together a group of women in each church in her Presbyterial to discuss them. Some meetings were evening meetings, husbands bringing their wives and then the questions were framed to include both.

The playlet "The Slackers" can be secured from the Literature Department, 904 Publication Bldg., Pittsburgh, Pa., "free for postage." Five copies are enough for the characters. Every society in our church should present this play before the fall election.

# Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

## FOREIGN

### Senior

"A Straight Way Toward Tomorrow," by Mary Schauffler Platt, the author of "The Child in the Midst." 75c in cloth, 50c. in paper.

How to Use "A Straight Way Toward Tomorrow, 15c. Ready.

### Junior

"Please Stand By." By Margaret Applegart. 50c. each. Ready.

How to Use "Please Stand By." 15c. Ready.

## HOME

### Senior

"New paths for old Purposes," by Margaret E. Burton, the author of "Women Workers of the Orient," a former mission study text-book. The author shows the essentially missionary character of Christianity and brings out the necessity of applying the missionary spirit to establish just conditions in all the relationships of life. It is a shorter book than "The Adventure of the Church," and is better adapted to the requirements of a missionary society.

### Junior

"Better Americans" series. First, second and third books. 75c.

"The Upward Climb. The first book in a course on Negro Achievement. For Juniors over 9 years of age. Cloth only, 75c. Ready in May.

"Indian Playmates in Navajo Land. For Juniors between 6 and 9 years. Cloth only, 75c.

## JUNIOR MATERIAL

Books:

- Musa, Son of Egypt .....50c.
- Friends of the Caravan Trail .....50c.
- Taro and Ume .....25c.
- Just Like You .....25c.
- Prayers for Little Children .....25c.

Pageants:

- Tara Finds the Door to Happiness ....25c.
- Black Tents .....25c.

Game:

- Across Africa With Livingstone .....60c.

Painting Books:

- Friendly Beasts .....60c.
- Other Children .....60c.

Maps:

- Picture Map of North America .....50c.

The above new supplies will be shown at the Convention in June. Come prepared to order for your society.

## STANDARD SUPPLIES

Prayer Cycle .....10c.
President's Book .....15c.
Envelopes, per 100 .....25c.
Budget Cards, per 100 .....35c.

We have just published two new leaflets on the mountain work:

- Early Days at Ezel ..... 2c.
- Medical Work at Frenchburg ..... 2c.

Order a dozen or more of each for the members of your society.

It is still not too late to order a W. G. M. S. Pin to wear to the Convention. Price, 50c.

**Many of our Missionaries**
and
**Many of our Readers**
have found new life and vigor at
**OVERLOOK SANITARIUM**
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

**The Junior Missionary Magazine**
Mrs. Joseph M. Heagan, Editor
Subscription price, single copy 25cts.
Ten or more copies to one address
15 cents each.
Send all Subscriptions to the Editor
200 Greenside Ave., Canonsburg, Pa.

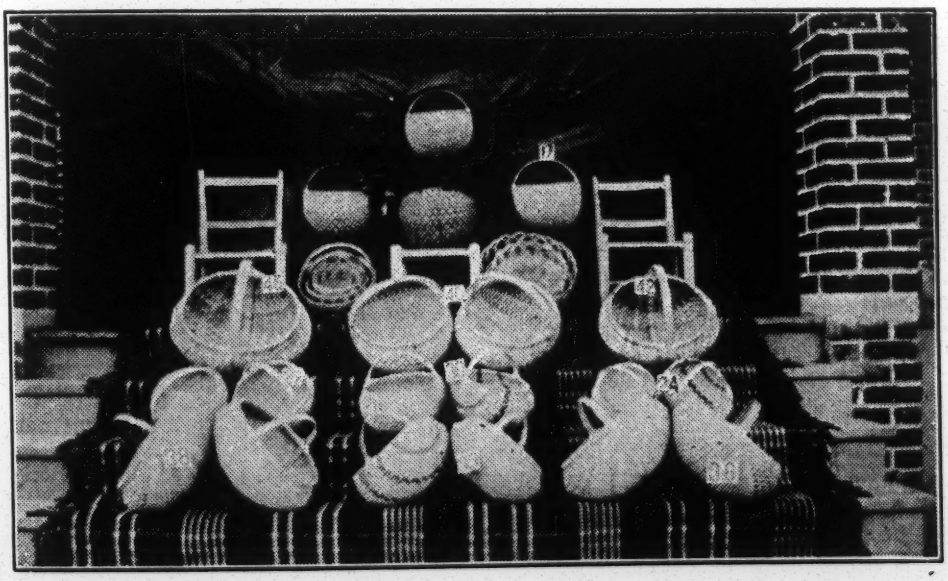
Cut furnished from The Mrs. George Moore Memorial Fund.

## UNITED PRESBYTERIAN CHURCH FRENCHBURG, KENTUCKY

The new church at Frenchburg was dedicated May 15, 1927. Dr. W. J. Giffin of Cleveland, Ohio, preached the sermon. Dr. A. G. Weidler of Berea, Dr. R. A. McConagha of Stanton and Rev. Howard Brittain of Ezel assisted in the service. Greetings from sister churches and from Mr. J. E. Beatty the architect, were responded to by Mrs. Wm. Cook, Secretary of Home Missions.

Rev. H. Ray Shear conducted the dedicatory service. The whole church will rejoice with the people of Frenchburg as they enter a new life of service in this beautiful new building.


## FRENCHBURG BASKETS AND STOOLS



**The excellent handcraft of the Menifee County, Kentucky, basket and stool makers may be secured by mail order from the Basket Sales Department of the Frenchburg Mountain Mission School, Frenchburg, Kentucky.**

**Basket displays will be sent on request to Presbyterial Literature Secretaries to show at conventions and to take orders. Samples will also be sent on request to officers of local societies for a similar purpose. Orders for $20.00 worth at one time, remittance to follow ten days after the date of the sale or bazar, will be shipped postage free.**

**For price list and descriptive circular write**

**BASKET SALES DEPARTMENT**

**Frenchburg Mission School, Frenchburg, Ky.**

# Treasurer's Report for April 1st to April 15th

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Freedmen's Missions | Ch. Ex. and Parsonage | Junior Special | Young Women's Special | Ministerial Relief | Contingent Fund | Women's Asso. Wk. Orphans' Home | Women's Asso. Wk. Home for Ag. People | Women's Asso. Wk. Columbia Hospital | Isaiah | Temperance | New World | Mrs. Moore Memorial Fund | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | 158.00 | 220.00 | 114.00 | 46.00 | 49.00 | 32.00 | 32.00 | 34.00 | 33.00 | 10.50 | ..... | ..... | ..... | 23.00 | 27.00 | ..... | 10.00 | ..... | 788.50 |
| Allegheny | 485.00 | 222.00 | 337.00 | 57.00 | 46.00 | 41.00 | 275.00 | 147.00 | 67.00 | ..... | ..... | ..... | ..... | 23.00 | ..... | 55.00 | ..... | ..... | 1755.00 |
| Argyle | 33.00 | ..... | 54.00 | 7.00 | 7.00 | 6.00 | 33.00 | 47.00 | 8.00 | 3.70 | ..... | ..... | ..... | 2.00 | 7.00 | ..... | ..... | ..... | 207.70 |
| Arkansas Valley | 55.00 | 466.00 | 45.00 | 44.00 | 54.00 | 26.00 | 49.00 | 59.00 | 16.00 | 25.99 | 5.00 | 5.00 | 5.00 | 9.00 | 16.00 | 3.00 | 3.00 | ..... | 885.99 |
| Beaver Valley | 943.00 | 159.00 | 378.00 | 233.00 | 303.00 | 99.00 | 82.00 | 225.00 | 138.00 | 60.00 | ..... | ..... | ..... | 55.00 | 63.00 | 147.00 | 12.00 | ..... | 2897.00 |
| Big Spring | 26.00 | 211.00 | 81.00 | 24.00 | 35.00 | 9.00 | 31.00 | 16.00 | 10.00 | 4.00 | 1.00 | 1.00 | 1.00 | 5.00 | 9.00 | 1.00 | ..... | ..... | 465.00 |
| Boston | 226.00 | 200.00 | 77.00 | 32.41 | 35.00 | 9.00 | 38.00 | 44.00 | 16.00 | 14.70 | ..... | ..... | ..... | 31.00 | 14.00 | 1.00 | ..... | ..... | 738.11 |
| Butler | 302.00 | 80.00 | 286.00 | 128.00 | 160.00 | 111.00 | 162.00 | 115.00 | 99.00 | 54.06 | 109.00 | 61.00 | 57.00 | 39.00 | 85.00 | 25.00 | 29.00 | ..... | 1902.06 |
| Caledonia | 138.00 | 278.00 | 123.00 | 96.00 | 100.00 | 54.00 | 43.00 | 187.00 | 57.00 | 25.00 | 27.00 | 13.00 | 21.00 | 26.00 | 37.00 | 1.00 | 12.00 | ..... | 1238.00 |
| Cedar Rapids | 157.00 | 310.00 | 70.00 | 73.00 | 67.00 | 18.00 | 43.00 | 79.00 | 35.00 | 17.00 | 3.00 | 4.00 | 3.00 | 8.00 | 10.00 | ..... | 8.75 | ..... | 905.75 |
| Chartiers | 344.00 | 1340.00 | 733.00 | 234.00 | 305.00 | 107.00 | 193.00 | 383.00 | 153.00 | 68.05 | 57.00 | 46.00 | 43.00 | 48.00 | 105.00 | 17.00 | 3.00 | ..... | 4179.05 |
| Chicago | 223.00 | 200.00 | 142.00 | 79.00 | 118.00 | 78.00 | 32.00 | 70.00 | 77.00 | 24.95 | 122.00 | ..... | ..... | 38.50 | 38.00 | 1.00 | 8.00 | ..... | 1251.45 |
| Cleveland | 940.00 | 300.00 | 473.00 | 185.00 | 182.00 | 124.00 | 257.00 | 360.00 | 131.00 | 75.00 | 87.00 | ..... | ..... | 59.00 | 61.00 | 13.00 | 13.00 | ..... | 3260.00 |
| College Springs | 61.00 | 308.00 | 23.00 | 10.00 | 23.00 | 3.00 | 43.36 | ..... | 3.00 | 6.25 | 28.00 | ..... | ..... | 3.00 | 1.00 | ..... | 1.00 | ..... | 513.61 |
| Colorado | 111.00 | 120.00 | 47.00 | 53.00 | 59.00 | 31.00 | 52.00 | 97.00 | 32.00 | 28.00 | 6.00 | ..... | ..... | 22.00 | 24.00 | 1.00 | 23.00 | ..... | 706.00 |
| Concordia | 35.00 | 47.50 | 17.00 | 8.00 | 12.00 | 3.00 | 1.14 | 10.50 | 4.00 | 4.60 | ..... | ..... | ..... | 6.00 | 2.00 | 5.00 | 4.00 | ..... | 159.74 |
| Conemaugh | 69.00 | 35.00 | 43.00 | 24.00 | 39.00 | 2.00 | 16.00 | 10.00 | 13.00 | 5.65 | 2.00 | 2.00 | ..... | 9.25 | 6.00 | ..... | ..... | ..... | 275.90 |
| Delaware | 144.00 | 786.00 | 145.00 | 54.00 | 96.00 | 10.00 | 82.50 | 88.00 | 15.00 | 29.62 | 17.50 | 10.00 | 5.00 | 14.00 | 18.60 | 1.00 | 2.00 | ..... | 1518.22 |
| Des Moines | 79.00 | 349.00 | 106.00 | 59.00 | 69.00 | 24.00 | 10.00 | 110.00 | 45.00 | 25.00 | 3.00 | 3.00 | 3.00 | 18.00 | 22.00 | ..... | 6.00 | ..... | 931.00 |
| Frankfort | 22.00 | 86.00 | 18.00 | 6.00 | 16.00 | ..... | ..... | ..... | 2.00 | 4.00 | ..... | ..... | ..... | 4.00 | ..... | ..... | ..... | ..... | 158.00 |
| Hudson | 26.00 | 67.00 | 25.00 | 10.00 | 5.00 | 2.00 | 15.00 | 3.00 | 2.00 | 3.00 | ..... | 2.00 | ..... | 4.00 | 3.00 | ..... | ..... | ..... | 167.00 |
| Idaho | 25.00 | 24.00 | 24.00 | 6.00 | 13.00 | 10.00 | 1.00 | ..... | 11.00 | 3.00 | 4.00 | ..... | ..... | 8.00 | 4.00 | ..... | ..... | ..... | 133.00 |
| Illinois Southern | 79.00 | 564.00 | 89.00 | 57.00 | 66.00 | 32.00 | 41.00 | 110.00 | 35.00 | 31.70 | 12.00 | 14.00 | 7.00 | 19.85 | 38.00 | ..... | ..... | ..... | 1195.55 |
| Indiana | 19.00 | 259.00 | 50.00 | 23.00 | 14.00 | 15.00 | 10.75 | 24.75 | 16.00 | 16.00 | 6.00 | 1.00 | 1.00 | 11.00 | 14.00 | 4.00 | 3.00 | ..... | 487.50 |
| Indiana Northern | 14.00 | 9.50 | 3.00 | 3.00 | 3.00 | 3.00 | ..... | ..... | 3.00 | 3.50 | 4.00 | 4.00 | 4.00 | 10.25 | 3.00 | 1.00 | 1.00 | ..... | 69.25 |
| Kansas City | 68.00 | 114.00 | 78.00 | 36.00 | 48.00 | 18.00 | 61.00 | 37.00 | 23.00 | 31.00 | 21.00 | 15.00 | 14.00 | 13.00 | 13.00 | 7.00 | 1.00 | ..... | 598.00 |
| Keokuk | 106.00 | 218.00 | 97.00 | 43.00 | 74.00 | 24.00 | 14.00 | 68.00 | 35.00 | 14.00 | 3.00 | 2.00 | 2.00 | 19.00 | 16.00 | ..... | 5.00 | ..... | 740.00 |
| Kiskiminetas | 292.00 | 114.00 | 174.00 | 39.00 | 48.00 | 46.00 | 46.00 | 76.00 | 79.00 | 21.80 | 57.00 | 2.00 | 1.00 | 21.50 | 23.00 | 55.00 | 8.00 | ..... | 1103.30 |
| Lake | 350.00 | 752.00 | 300.00 | 143.00 | 173.00 | 55.00 | 91.00 | 214.00 | 96.00 | 37.15 | 11.00 | 7.00 | 9.00 | 29.00 | 45.00 | 14.00 | 8.00 | ..... | 2334.15 |
| Los Angeles | 454.00 | 400.00 | 288.00 | 106.00 | 130.00 | 98.00 | 47.00 | 144.00 | 124.00 | 31.95 | 3.00 | 3.00 | ..... | 27.00 | 46.00 | ..... | 13.50 | ..... | 1915.45 |
| Mansfield | 111.00 | 111.00 | 85.00 | 39.00 | 62.00 | 14.00 | 40.00 | 65.00 | 28.00 | 17.45 | 6.00 | 3.00 | 3.00 | 16.00 | 13.00 | ..... | ..... | ..... | 618.45 |
| Mercer | 188.00 | ..... | 158.00 | 76.00 | 102.00 | 30.00 | 86.00 | 109.00 | 46.00 | 16.00 | 47.00 | 18.00 | 22.00 | 32.00 | 34.00 | ..... | 10.00 | ..... | 974.00 |
| Monmouth | 102.00 | 272.00 | 131.00 | 50.00 | 55.00 | 21.00 | 72.00 | 20.00 | 32.00 | 20.00 | 1.00 | 1.00 | 2.00 | 14.05 | 20.00 | ..... | ..... | ..... | 813.05 |
| Monongahela | 1286.00 | 3198.00 | 1213.00 | 309.00 | 454.00 | 353.00 | 613.00 | 588.00 | 350.00 | 5.00 | ..... | ..... | ..... | 50.00 | 203.00 | ..... | 7.00 | ..... | 8629.00 |
| Muskingum | 135.00 | 400.00 | 96.00 | 59.00 | 68.00 | 47.00 | 69.50 | 185.00 | 66.00 | 41.00 | 36.00 | 19.00 | 19.00 | 40.00 | 33.00 | ..... | ..... | ..... | 1313.50 |
| Ohio First | 169.00 | 350.00 | 154.00 | 80.00 | 101.00 | 64.00 | 52.00 | 172.00 | 84.00 | 19.40 | 17.00 | 2.00 | ..... | 18.70 | 23.00 | ..... | ..... | ..... | 1306.10 |
| Oklahoma | 42.00 | 30.00 | 72.00 | 15.00 | 8.00 | 5.00 | 5.00 | 10.00 | 8.00 | 11.00 | 6.00 | 6.00 | 6.00 | 21.00 | 2.00 | ..... | ..... | ..... | 247.00 |
| Omaha | 92.00 | 157.00 | 49.00 | 28.00 | 33.00 | 22.00 | 13.00 | 51.00 | 31.00 | 13.00 | 1.00 | 1.00 | 1.00 | 13.00 | 16.00 | ..... | ..... | ..... | 521.00 |
| Oregon | 146.00 | 411.00 | 41.00 | 31.00 | 50.00 | 36.00 | 3.00 | ..... | 35.00 | 7.00 | ..... | ..... | ..... | 28.00 | 13.00 | ..... | ..... | ..... | 801.00 |
| Pawnee | 34.00 | 299.00 | 45.00 | 27.00 | 27.00 | 12.00 | 8.00 | 56.00 | 11.00 | 14.55 | ..... | ..... | ..... | 10.00 | 12.00 | ..... | ..... | ..... | 555.55 |
| Philadelphia | 166.00 | 15.00 | 53.00 | 28.00 | 30.00 | 20.00 | 39.00 | 106.00 | 23.00 | 9.15 | ..... | ..... | ..... | 8.00 | 18.00 | 1.00 | ..... | ..... | 516.15 |
| Puget Sound | 203.00 | 223.00 | 113.00 | 64.00 | 65.00 | 40.00 | 44.00 | 50.00 | 48.00 | 17.00 | 8.00 | 7.00 | 7.00 | 22.00 | 24.00 | ..... | ..... | ..... | 935.00 |
| Rock Island | 70.00 | 200.00 | 73.00 | 43.90 | 36.00 | 13.00 | 35.00 | 48.00 | 31.00 | 10.90 | 6.00 | 5.00 | 4.00 | 15.00 | 14.00 | ..... | ..... | ..... | 604.80 |
| San Francisco | 97.00 | 252.00 | 65.00 | 34.00 | 43.00 | 21.00 | 12.00 | 3.00 | 29.00 | 11.26 | 12.00 | ..... | ..... | 17.00 | 12.00 | ..... | 1.00 | ..... | 609.26 |
| (Sidney) Ohio No'western | 68.00 | 330.00 | 55.00 | 13.00 | 13.00 | 9.00 | 33.00 | 17.00 | 12.00 | 14.95 | 2.00 | 3.00 | 1.00 | 5.00 | 9.00 | ..... | ..... | ..... | 584.95 |
| Spokane | 73.00 | 94.00 | 54.00 | 17.00 | 25.00 | 16.00 | 9.00 | 45.00 | 16.00 | 6.00 | 1.00 | 1.00 | 3.00 | 10.00 | 9.00 | 3.00 | ..... | ..... | 382.00 |

| | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Steubenville | 145.00 | 406.00 | 132.80 | 60.00 | 106.00 | 27.00 | 10.00 | 89.00 | 34.00 | 25.50 | 46.00 | 18.00 | 37.00 | 32.19 | 27.00 | ..... | 2.00 | ..... | ..... | 1197.49 |
| Tennessee | 23.00 | ..... | 17.00 | 16.00 | 48.00 | 5.00 | 31.00 | 7.00 | 7.00 | 3.55 | 4.00 | 3.00 | 3.00 | 10.00 | 6.00 | ..... | 2.00 | ..... | ..... | 102.55 |
| Texas | 3.00 | ..... | 2.00 | 8.00 | 4.00 | 7.00 | 11.00 | 5.00 | 7.00 | 5.00 | 8.00 | 5.00 | 5.00 | 11.00 | 7.00 | 4.00 | 3.00 | ..... | ..... | 95.00 |
| Vermont | 58.00 | ..... | 20.00 | 15.00 | 15.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 11.50 | ..... | ..... | ..... | ..... | ..... | 119.50 |
| Westmoreland | 300.00 | 961.00 | 499.00 | 127.00 | 220.00 | 159.00 | 166.00 | 270.00 | 238.00 | 22.00 | ..... | ..... | ..... | 32.00 | 50.00 | ..... | 21.00 | ..... | ..... | 3065.00 |
| Wheeling | 216.00 | 480.00 | 133.00 | 69.00 | 139.00 | 48.00 | 30.00 | 80.00 | 82.00 | 32.00 | 12.00 | 5.00 | 6.00 | 29.00 | 24.00 | 5.00 | 4.00 | ..... | ..... | 1394.00 |
| Wisconsin | 92.00 | ..... | 102.00 | 38.00 | 50.00 | 19.00 | 55.00 | 49.00 | 30.00 | 8.00 | 6.00 | 5.00 | 1.00 | 8.00 | 19.00 | ..... | 7.00 | ..... | ..... | 489.00 |
| Xenia | 233.00 | 5.00 | 157.00 | 80.00 | 85.00 | 28.00 | 32.00 | 50.00 | 40.00 | 8.60 | 7.00 | 1.00 | 1.00 | 2.00 | 5.00 | ..... | 57.00 | ..... | ..... | 791.60 |
| Cochranton Cong. | ..... | 60.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 60.00 |
| North Bend Cong. | ..... | 175.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 175.00 |
| Rochester N Y Cong & SS | ..... | 66.74 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 66.74 |
| Dr & Mrs W P Wiegering | ..... | 400.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 400.00 |
| Morgan Co. Bd Education | ..... | ..... | 240.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 240.00 |
| Camden Mission | 15.00 | ..... | 15.00 | 15.00 | 15.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 60.00 |
| Warm Spring Cong. | 7.00 | ..... | 7.00 | 9.00 | 7.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 30.00 |
| Diligent Daughters Class | 100.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 100.00 |
| W End Presbytn Ch Pgh | ..... | 1200.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1200.00 |
| Walton, N. Y., S. S. | ..... | 100.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 100.00 |
| A friend | ..... | 100.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 100.00 |
| Rochester, Pa., Cong. | 340.54 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 340.54 |
| Parsonage Repayments | ..... | ..... | ..... | ..... | ..... | 3783.23 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2901.65 | ..... | 3783.23 |
| Returned on Loans | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2901.65 |
| Legacies | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 140.42 | ..... | 140.42 |
| Investment Income | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2493.89 | ..... | 2493.89 |
| Individuals, Classes, etc. | 275.50 | 40.00 | 40.00 | ..... | 135.00 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 490.50 | 490.50 |
| Total | 10774.04 | 18574.74 | 8261.80 | 3269.31 | 4345.00 | 5889.23 | 3270.25 | 4833.25 | 2666.00 | 1017.00 | 814.50 | 298.00 | 297.00 | 1060.79 | 1343.60 | 365.00 | 295.25 | 5535.96 | 72911.20 | |

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

## PARSONAGE PAYMENTS

### March 30 to April 13, 1927

| | |
|---|---|
| 12th Philadelphia, Pa. | $ 70.63 |
| S. Omaha, Neb. | 92.00 |
| E. Toledo, Ohio | 47.10 |
| Ingram, Pa. | 277.50 |
| Weiser, Idaho | 25.00 |
| Monessen, Pa. | 80.04 |
| Ambridge, Pa. | 400.00 |
| 2nd Spokane, Wash. | 82.39 |
| Slovak, Lakewood, O. | 105.94 |
| Granger, Wash. | 47.10 |
| North Hill, Akron | 154.66 |
| Sebring, O. | 55.50 |
| Cuyahoga Falls, O. | 82.50 |
| Hutchinson, Kansas | 83.25 |
| Oneonta, N. Y. | 200.00 |
| 3rd Seattle, Wash. | 897.25 |
| 1st Toledo, O. | 100.00 |
| Montrose, Colo. | 70.63 |
| Oskaloosa, Iowa | 100.00 |
| Muscle Shoals, Ala. | 117.71 |
| Woodlawn, Pa. | 80.04 |
| Waterford, Pa. | 106.00 |
| North Ave., Baltimore, Md. | 77.70 |
| Beaumont, Cal. | 98.88 |
| Scottdale, Pa. | 94.17 |
| 1st Akron, O. | 74.50 |
| Kenton, O. | 75.33 |
| Roberts, Idaho | 27.75 |
| Lakewood, Ohio | 141.25 |
| Florence Ave., Los Angeles, Cal. | 112.18 |
| Grinell, Iowa | 69.88 |
| 1st Akron, O. | 117.71 |
| Jetmore, Kansas | 69.19 |
| 2nd Spokane, Wash. | 50.00 |
| | $3783.23 |

## MISCELLANEOUS GIFTS

### April 1 to 15, 1927

| | |
|---|---|
| Try Circle Class | $10.00 |
| Ezel Congregation | 25.00 |
| Camden Mission | 65.00 |
| Class 16, Bellevue S. S. | 5.00 |
| Dr. and Mrs. G. H. Gilmore | 30.00 |
| Women's Bible Class, Sewickley | 50.00 |
| East Mansfield S. S. | 4.00 |
| Henderson Mission | 25.00 |
| Lucinda Kennedy | 60.00 |
| King's Daughters' Class, Fowler | 6.50 |
| Townsville Mission | 45.00 |
| Third Church, Washington, Pa. | 50.00 |
| Mrs. W. C. Beatty | 50.00 |
| Women's Bible Class, North Bend | 50.00 |
| New Brighton Congregation | 15.00 |
| | $490.50 |

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

## HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

## INDIA

Miss Emma Dean Anderson, 1881 ..... Gurdaspur
Miss Ruth I. Ardrey, 1924 ..... Gujranwala
Miss Agnes Ballantyne, 1925 ..... Sialkot City
Miss Roma Beatty, 1909 ..... Badomali
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Lois Boyd, 1918 ..... Sialkot City
Miss Theresa Brownlee, 1922 ..... Badomali
Miss Lois Buchanan, 1910 ..... Sangla Hill
Miss Marie E. Cash, R. N., 1926 ..... Sialkot City
Miss Mary Evelyn Cathcart, 1925 ..... Sialkot City
Miss Henrietta Cowden, 1905 ..... Sialkot City
Miss Laurella Dickson, 1897 ..... Pasrur
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Flora E. Hormel, R. N., 1925 ..... Pathankot
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Jhelum
Miss E. Josephine Martin, 1896 ..... Pathankot
Miss Fannie C. Martin, 1895 ..... Gurdaspur
Miss Maude Mitchell Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Sara Moore, 1917 ..... Pathankot
Miss Esther Moyer, 1924 ..... Lyallpur
Miss Jean B. Morrison, 1895 ..... Abbottabad
Miss Margaret L. Murdoch, 1924 ..... Sargodha
Miss Elizabeth McCahon, 1875 ..... Sialkot City
Miss Janet E. Nesbit, 1925 ..... Zafarwal
Miss Viola May Nourse, R. N., 1923, Sialkot City
Miss Edith A. Pratt, R. N., 1926 ..... Sialkot City
Dr. Faith W. Reed, 1926 ..... Sialkot City
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Louise Scott, 1916 ..... Lyallpur
Dr. J. P. Simpson, 1902 ..... Jhelum
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Emma M. Stauffer, R. N., 1925, Sialkot City
Miss Lorena B. Taylor, 1922 ..... Sangla Hill
Miss Evelyn Tromans, 1923 ..... Pasrur
Miss Edna Ward, 1923 ..... Sargodha
Miss Josephine White, 1884 ..... Rawalpindi
Dr. Maria White, 1886 ..... Pasrur

### NOW IN THIS COUNTRY

Miss Helen Artman, 1920 R. F. D. 62, Pulaski, Pa.
Miss Hanna H. Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 ....Shannon City, Iowa
Miss Minnie Beatty, 1912 .....R. R. 4, Chicora, Pa.
Miss Rebecca Jean Black, 1921 .....
Miss Margaret Fehlman, 1913 .....
Miss Betsy Fleming, 1913 .....
Miss Vida J. Graham, 1922 .....
541 Lexington Ave., New York City, N. Y.
Miss Zarra S. Hoon, 1921 .....
Miss Janette Howland, 1921 .....
Miss Florence Jones, R. N., 1920, 148 Whittier Hall, Columbia University, New York City, N. Y.
Miss Olive Laing, 1921 .....
Miss Mary F. Lincoln, R. N., 1919, .....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890 .....
.....740 Hayes St., Gary, Indiana
Miss Lillian McConnell, 1902 .....
.....7471 Church St., Swissvale, Pa.
Miss Rose A. McCullough, 1879 Greenwood, Mo.
Miss Willa Ramsey, 1921 .....
Miss Vivian L. Trimble, 1921 .....
Miss Ruth A. Warnock, 1913 .....
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....Pasadena, Calif.
Miss Carrie Worman, 1921 .. .....
Miss Gertrude Zink, 1919 .....
2022 Mountford St., N. S., Pittsburgh, Pa.

### ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909, The Manse,
.....Hollywood, County Down, Ireland

## EGYPT

Miss Mildred Allison, 1926 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Ida Cabeen, 1909 ..... Alexandria
Miss Jean S. Campbell, 1923 ..... Luxor
Mrs. Mary K. Coventry, 1918 ..... Cairo
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Cairo
Miss Lucia Dwight, 1919 ..... Tanta
Mrs. Sara M. Eby, R. N., 1926 ..... Cairo
Miss Gudrun C. Estvad, 1925 ..... Cairo
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Davida Finney, 1914 ..... Assiut
Miss Alta Grace French, 1925 ..... Assiut
Miss Elsie French, 1909 ..... Zagazig
Miss Martha Glass, 1921 ..... Alexandria
Miss Alice Grimes, 1924 ..... Cairo
Miss Rena Hogg, 1896 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Lois D. Kingan, 1926 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Alexandria
Miss Dora Mason, 1918 ..... Alexandria
Miss Helen J. Martin, 1914 ..... Cairo
Miss E. Roxie Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1923 ..... Tanta
Miss Jeanette McCrory, 1916 ..... Benha
Miss Carol McMillan, 1906 ..... Tanta
Miss Lillian McClelland, 1923 ..... Monsurah
Miss Evelyn McFarland, 1919 ..... Cairo
Miss Helen Noordeweir, 1921 ..... Beni Suef
Miss Frances M. Patton, 1922 ..... Monsurah
Miss Venna R. Patterson, 1924 ..... Cairo
Miss Estelle Robertson, 1922 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Margaret A. Smith, 1872 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Marie F. Tait, 1925 ..... Cairo
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth S. White, 1924 ..... Zagazig
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Ida B. Whiteside, 1924 ..... Luxor
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther Wilson, 1919 ..... Cairo
Miss Margaret Work, 1924 ..... Beni Suef
Miss Ruth Work, 1904 ..... Assiut
Miss Laura B. Wright, 1921 ..... Fayoum

### NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....
....926 E. First Ave., Monmouth, Illinois
Miss Anna B. Criswell, 1905 .....Clarinda, Iowa
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....136 East Market St., Mercer, Pa.
Miss Marion Paden, 1920, %Mrs. D. C. Wills, 13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920 R. R., Norwalk, Iowa

## SUDAN

Miss Mary Coie, 1919 ..... Wadi Halfa
Miss Una Coie, 1918 ..... Wadi Halfa
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Mary Frances Herron, 1922, Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Marguerite McClellan, 1926, Khartum North
Miss Mary Jane McKnight, 1922, Khartum North
Miss Aulora McIntyre, 1919 ..... Khartum North

### NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th St., Canon City, Colo.
Miss C. Blanche Soule, R. N., 1921 .....
6716 Cresheim Rd., Pelham, Philadelphia, Pa.
Miss Frances Turk, R. N., 1921, 823 E. Hutchison ....;Ave., Swissvale, P. O., Edgewood, Pa.
Miss Madeline Wilson, 1924 .....
.....88 Van Braam St., Pittsburgh, Pa.

## ABYSSINIA

Miss Viola May Bayne, R. N., 1924 ..... Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 ..... Sayo
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 ..... Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 ..... Gorei

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Rev. M. M. Brown .....Lyallpur
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Rev. and Mrs. J. H. Colvin .....Gujranwala
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Rev. and Mrs. E. C. McConnelee ..... Sialkot City
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Rev. and Mrs. W. M. McKelvey .....
..... Chianwali via Eminabad
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Dr. and Mrs. E. L. Porter .....Rawalpindi
Rev. and Mrs. W. H. Ross .....Shiekhpura
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Rev. and Mrs. J. H. Stewart .....Pathankot
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.....509 East Utica St., Buffalo, N. Y.
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.....260 Sisson Ave., Hartford, Conn.
Prof. and Mrs. J. W. Downs .....
....212 Elm St., Edgewood, Pittsburgh, Pa.
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Dr. and Mrs. A. J. Jongewaard .....
.....3215 First St., Des Moines, Iowa
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.....1214 Macon Ave., Swissvale, Pa.
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.....R. R., Winslow, Wash.
Dr. and Mrs. J. H. Martin, New Concord, Ohio
Prof. and Mrs. H. M. Matthews .....
.....R. R. 2, Canonsburg, Pa.
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.....New Wilmington, Pa.
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.....833 E. 2nd Ave., Monmouth, Ill.

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Rev. and Mrs. Leander Finley .....Cairo
Rev. and Mrs. Dalton Galloway .....Fayoum
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Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
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Dr. and Mrs. N. D. McClanahan .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
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.....111 Cedar Ave., Oberlin, Ohio
Rev. and Mrs. J. M. Baird .....
.....534 E. B. Ave., Albia, Iowa
Dr. and Mrs. J. H. Boyd .....
201 Montclair Ave., San Antonio, Texas
Dr. and Mrs. H. J. S. Buchanan, .....
210 E. Unitah St., Colorado Springs, Colo.
Rev. and Mrs. W. P. Gilmore .....
.....43 North Ave., Washington, Pa.
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.....15 S. Bruce St., Youngstown, Ohio
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.....3445 California Ave., Seattle, Wash.
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.....99 Claremont Ave., New York City

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Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan .....Khartoum
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Dr. and Mrs. V. F. Dougherty .....
.....Gorei via Addis Ababa
Dr. and Mrs. H. L. Finley .....Addis Ababa
Dr. and Mrs. A. W. Pollock, .....Addis Ababa
Mr. and Mrs. F. L. Russell .....Addis Ababa
Mr. and Mrs. P. R. West, Sayo via Addis Ababa
Rev. and Mrs. R. M. Wilson .....
.....Gorei via Addis Ababa

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.....525 Main St., Ames, Iowa
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.. 5201 Wayne Ave., Germantown, Phila., Pa.

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.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) .....
.....Southview Missions, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) .....
.....Westland Mission, Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, .....
.....1302 State Ave., Coraoplis, Pa.
Miss Sara E. Loucks, 572 Penn. St., Gary Ind.
Miss Ella Montgomery, Route 4, Mansfield, Ohio.
Miss Elizabeth McMillan, .....Boulder, Colo.
Miss Laura Sawhill, .....
.....E. 2324 Bonne Ave., Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....
.....531 E. Couch St., Portland, Ore.
Miss Theresa Lippert, .....
1300 McAlister St., San Francisco, Cal.
Miss Fay Taylor .....Bellingham, Wash.
Mrs. J. P. Tracey, 240 South Rexford Drive
.....Beverly Hills, Calif.
Miss Erma G. Allen, .....
.....122 S. Grevilla Ave., Inglewood, Cal.

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Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Myra Lawton, R. N. .....Frenchburg, Ky.
Miss Sarah Willson, .....Frenchburg, Ky.
Miss Mary P. Hoffman, .....Frenchburg, Ky.
Miss Helen R. Whitney, .....Frenchburg, Ky.
Miss Ruth Leet, .....Frenchburg, Ky.
Miss Bernice McDowell .....Frenchburg, Ky.
Miss Edna Sutton, .....Frenchburg, Ky.
Miss Velma Oline, .....Frenchburg, Ky.
Miss Lucile Grath, .....Frenchburg, Ky.
Miss Thelma Porter, .....Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff, .....Ezel, Ky.
Miss Ruth Bemis, .....Ezel, Ky.
Miss Helen Weede, .....Ezel, Ky.
Miss Gladys Gray, .....Ezel, Ky.
Miss Martha Wright, .....Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill .....Ezel, Ky.

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*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennesse.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

# A Little Time Apart

### HARVEST SHEAVES

"The golden sheaves that have crowned the fields are the witness of Thy bounty."

---

"Harvest teaches us our dependence upon the Soverign will and pleasure of the great Creator."

---

"If I but knew some heart this side the dead
Had felt it's burden fall by what I said,
Or that some life had bloomed in noble deeds,
Because I'd sowed somewhere some worthy seeds,
Then I should feel life's mission had been true."

---

"No seed is ever flung from any faithful hand in vain! In His good time if not in ours, it will spring up and bear its destined fruit. Should another reap from our sowing, yet together shall we rejoice.

—J. E. McFadyen.

---

"The joy of harvest will always more than repay the sorrow of sowing."

"There is no joy like that which comes from successful work for Christ. All the joys of earth are nothing when compared with this. This endures. This awakens the purest and noblest instincts of the soul. In this joy we feel the throb of Christ's heart."

—MacArthur.

---

Are you a discouraged laborer? Remember, "Paul may plant, Apollos water, but God giveth the increase." The reward is for faithfulness, not success.

"Come, labor on!
The toil is pleasant, and the harvest sure,
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with thee!"

The promise of the Holy Spirit is power. This is our greatest need; power to accomplish results, to bring things to pass; to reach the ear of God in prayer and the hearts of men in testimony and service.

—Selected.

"Not more to do My child, but larger life
With Me and for Me; this will bring thee gain
Of restful hours, and to thee and Me
More golden grain."

---

"Waiting hours are seed-times of blessing."

---

Luke 8:11.—The seed is the word of God.

"And here the germ of untold harvest lieth;
Sow, then, the seed; at eve hold not thy hand!
Would'st thou come home with golden sheaves rejoicing?
Then go! fear not! It is thy Lord's command."

---

"The field is the world."

"The harvest truly is plenteous but the laborers are few."

Listen to the Lord of the harvest!

"Say not ye"—It is not what We think.

"Lift up your eyes"—Get them off Self-Centered Spheres.

"Look on the fields"—Get a World Vision.

"Behold—fields white to harvest"—The Imperative Now.

"Pray ye"—Our Greatest work. Are we doing it?

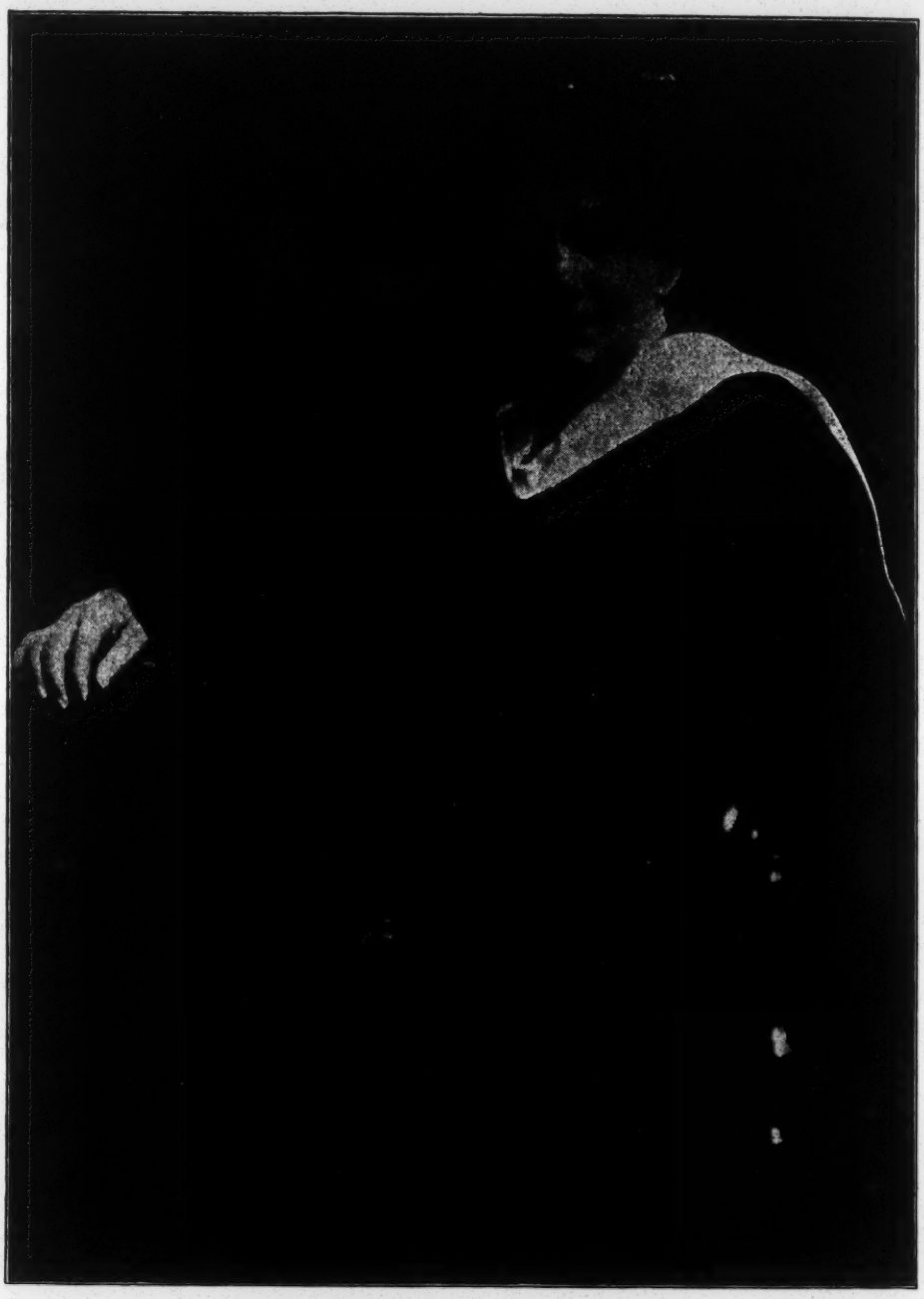
Laborers must be "Separated unto," "Sent forth" by the Holy Spirit.

---

"Lord teach us to pray" and sow and reap.

"O teach me Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many hearts."

—Mrs. Mary Porter Kyle.



**DR. CARRIE M. BUCHANAN**

**Missionary to Egypt. 1893-1927**

**See tribute page 903**